

Two Centuries and a Half of  
Nonconformity in Tockholes.

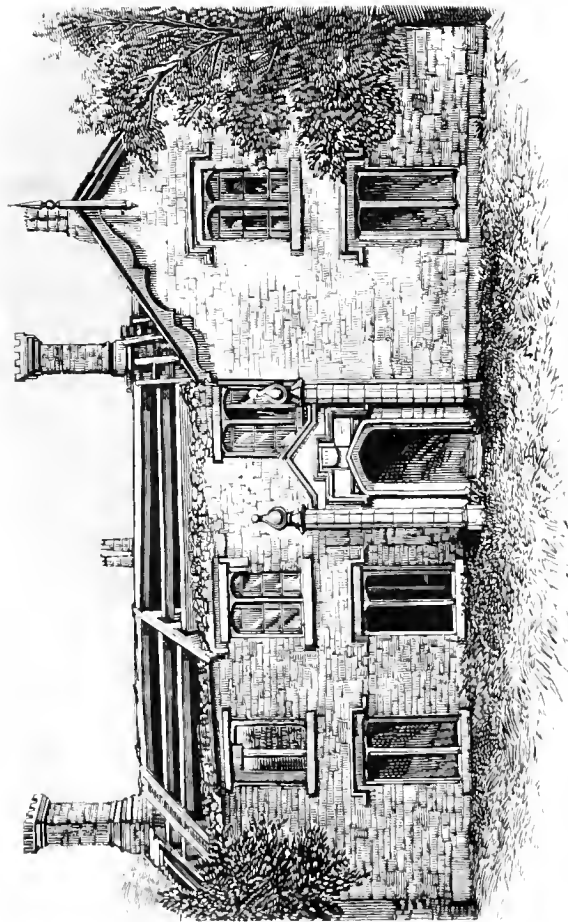


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HOLLINSHEAD HALL, TOCKHOLES, ERECTED ABOUT A.D. 1776.

# HISTORY

OF THE

## OLD INDEPENDENT CHAPEL

TOCKHOLES, NEAR BLACKBURN, LANCASHIRE:

OR,

ABOUT TWO CENTURIES AND A HALF OF  
NONCONFORMITY IN TOCKHOLES.

BY

**B. NIGHTINGALE,**

CONGREGATIONAL MINISTER, FARNWORTH.

"And away from towns and cities,  
This old church within the wood,  
Teaches ever to the strangers  
Lessons of the meek and good ;  
Teaches sermons to the people,  
That to love and do the right,  
Is to learn the happy secret  
Of a life of calm delight."

—MARIANNE FARNINGHAM.

JOHN HEYWOOD,  
DEANSGATE AND RIDGEFIELD, MANCHESTER;  
AND 11, PATERNOSTER BUILDINGS,  
LONDON.  
1886.



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T. N.

TO THE  
**Nonconformists of Tockholes and Neighbourhood,**  
AND  
TO THOSE NUMEROUS FRIENDS  
OF THE  
OLD CHAPEL NOW SCATTERED WIDELY OVER OUR COUNTRY,  
THIS  
LITTLE VOLUME OF NONCONFORMIST HISTORY  
IS  
RESPECTFULLY AND AFFECTIONATELY  
DEDICATED.



## PREFACE.

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THE least read part of any book is often its Preface, and yet one is sometimes a necessity. In the present instance I deem a word or two of explanation to be desirable.

This little work makes no pretensions to literary excellence; it is but a humble attempt to meet what I and many others have long felt to be a need. My deep love for the subject, and the absence of anything of its kind as yet, must be my apology for venturing to intrude upon the public. Mr. Abram, of Blackburn, son of a former Tockholes minister, has written some interesting sketches of the Church's history; but these are brief, and the principal one is contained in a work beyond the reach of the general public. I have, therefore, been wishful to get up a work sufficiently cheap to be in the hands of all. Nor do I lay much claim to originality. I have made but few discoveries. My work has rather been collecting and arranging fragments of history hitherto very widely scattered. Some chapters in the book will be adjudged by the critic to have little connection with the history of the Church. I do not justify their insertion on any other ground than that they will be interesting to Tockholes people, for whom the book is mainly intended, and that many things which are worthy of preservation could not hope to get into print in any other way.

Perhaps that part of the book which will give least satisfaction to the general public is the chapter on pedigrees. Yet even this need not be very dull to any reader. It is interesting to notice how some families cling generation after generation to the old names; how now and again a break occurs; a fit appears to seize upon a family, and they go in quest of quite new names; how in other families dual names preponderate. I do not see why pedigrees should be limited to the nobler families of the land. I think, indeed, if any are worth preservation it is those of families who have long and nobly supported the cause of Christ. I regret that in some instances the pedigrees are not as complete as could be desired. My first intention was to carry them out in every detail; but I found that it required more time than I had at disposal, and the work having grown considerably on one's hands, I have been obliged to economise with respect to space. Such as they are, however, I think they are sufficiently full to enable any member of the family to connect himself therewith. In the production of this work I have been laid under obligations by the kindness of many friends, which I have now pleasure in acknowledging. To Dr. Newth, of New College, London, and Dr. Falding, of Rotherham College, I am greatly indebted for valuable contributions. To the Librarians of

the Blackburn, Bolton, Manchester, and Chetham Libraries, for every facility to consult authorities there; to the Rev. R. M. Davies, of Oldham, for Reports of the Lancashire County Union; to J. E. Bailey, Esq., F.S.A., of Stretford, and Dr. March, of Rochdale, for generous assistance, my cordial thanks are due. To J. Horsfall Turner, Esq., of Idle, I am indebted for the loan of autograph letter and funeral sermon of the Rev. James Scott; and to J. H. Scott, Esq., of Brighouse, for a photograph of the same minister from a painting in his possession. To Mr. Wm. Gregson, of Tockholes, my special thanks are accorded for permission to consult the deeds and documents in connection with the Church; and to all those ministers and families who have willingly given me the information sought I express my obligations. To Mr. Abram's works I owe very much. It is only just to say that without them the present work would scarcely have been possible, and that it was the reading of his fascinating history which first put into my head the bold project of writing a history of Tockholes. At every point I have been led to admire his accuracy and diligence.

My work is emphatically a local one; and so, I fear, I cannot hope for more than a local interest in it. And yet, for all who love Dissenting principles, the history of an old Dissenting Church should have some interest. Nor can I hope that the mere antiquarian will be satisfied with my work; and yet it may not be altogether unacceptable to him. Whilst I have laboured more at making the book popular than at anything else, yet I trust it will be found some gleanings of "ancient things" such as will save it from the contempt of such an interesting person as he.

If by this little effort I shall be able to rekindle an interest in this old Church—the mother of Nonconformity in the district; if I shall be able to give pleasure to some of the old people yet connected with it, to whom some of its struggles are well known, if I shall be able to do anything in the way of extending the Kingdom of Christ, which is the Kingdom of Truth, Liberty, and Love, then I shall not regret the effort. Such as it is, with all its imperfections, I commend my work to the kindly consideration of the subscribers, of the friends of the old place into whose hands it may fall, and to the blessing of Heaven.

BENJAMIN NIGHTINGALE.

Farnworth, November, 1886.

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## PART I.—INTRODUCTORY.

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### CHAPTER I.

IN WHICH THE RELIGIOUS CONDITION OF LANCASHIRE  
DURING THE 17TH CENTURY IS DESCRIBED.

SINCE the time of the Conquest no century of our history has been productive of greater changes and events than the 17th. In every part of its life the nation received new vigour and entered upon a new lease, but the birth throes which preceded and accompanied this new life were painful in the extreme.

This period of our history gave rise to some of the finest specimens of literature of which our language can boast. Bunyan wrote his *Pilgrim's Progress*; Milton composed his incomparable poems; John Dryden in part his; Bacon his *Novum Organum*; Hobbes his *Leviathan*; and Jeremy Taylor, "the most brilliant of English preachers," during this century produced those works the "dust" of which is "gold." Science also may be said to have been born during this period. Few discoveries of any moment had as yet been made, and the greatest ignorance prevailed upon what is now all but self-evident. It was this century which saw the discovery of the circulation of the blood by Harvey; the law of gravitation, by Sir Isaac Newton; the erection of our first National Observatory at Greenwich, and the beginning of that long series of astronomical observations which have justly made the name of England famous. As already hinted, also, matters of a less pleasant kind serve to give prominence to this part of English history.

On several occasions, what was known as "The Plague," or "Black Death," had already been brought to our shores

from the East ; but all previous visitations pale before the one of 1665. Towards the end of the preceding year a few cases had been detected ; but in the year following, in London chiefly, but also in some other parts of the kingdom, it raged with a fierceness which defies description. Within six months, in London alone, 100,000 persons fell victims unto it. Parliament removed to Oxford ; " houses were shut up, and whole streets deserted, except by the solitary passenger staggering home to die, and the heavy sound of the death-cart, with the voice of the bellman crying, ' Bring forth your dead ! bring forth your dead ! ' " \* Before the Plague had completely died out another terrible calamity fell upon the ill-fated city. On the 22nd of September, 1666, there broke out the Great Fire of London. An eye-witness states that the flames were near two miles long and one broad, whilst the clouds of smoke were computed to be fifty miles in length.† Over 13,000 houses and nearly 90 churches were destroyed by the fire.

But what yet more signalises this century is the fact that it saw the advent and death of the Stuart dynasty ; the brief but glorious Protectorate of Oliver Cromwell ; and the Civil War which for ten years raged with intense fierceness, and gave a new turn to our national history. On the 22nd of August, 1642, King Charles I., at the head of a large and powerful army, unfurled his standard at Nottingham. This was equivalent to a proclamation of war against his Parliament. From early times popular rights and privilege had often been in conflict with each other. Sometimes the Church had been the aggressor, but often the King. Our history, in fact, is mainly a record of this conflict. The Charter of 1215 was wrung from John by a determined and united people ; and even the powerful Edward I. was compelled to grant the requests of his barons, who represented the people as well as themselves. Henry VIII. and Elizabeth, perhaps, ruled England with a firmer hand than any other sovereign, yet on more than one occasion were they glad to yield when they found themselves in opposition

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\* Smith's *Smaller History of England*, p. 232.

† *Memoirs of the Plague*, Daniel de Foe, pp. 288, 289.

to popular demands. But it was during the Stuart dynasty that the battle for popular rights was to be fought out to the bitter end, and that upon the heads of the members of that ill-starred house the entire contents of the vials of popular indignation were to be poured forth. For eleven years Charles had ruled without his Parliament, during which time, in most iniquitous ways, heavy and ruinous taxes had been levied upon the people to replenish his coffers. At length, however, his necessities compelled him to summon the representatives of the people, and on November 3rd, 1640, the memorable Long Parliament assembled. All the great leaders of freedom had been returned: Hampden, Hollis, Vane, Pym, Cromwell. Lancashire sent a good contingent of those who were prepared to resist the aggressions of the King. The crisis was brought about on the 4th of January, 1642, when Charles, armed and accompanied by a number of soldiers, went to the House of Commons to arrest five of its members who had championed the popular cause. Fortunately, those members were absent at the time, and so, after a stormy interview with his Parliament, the King had to depart without them. On all sides he was met on going out with cries of "Privilege!" "Privilege!" and a few days after the five members were brought back to the House in triumph. It was vain now for Charles to attempt concessions; a breach had been made, confidence broken, and both parties earnestly set themselves to prepare for the stern arbitrament of war. The campaign, as already stated, was opened by the King at Nottingham.

The share which Lancashire took in this great struggle was no insignificant one. It is more than probable that it was in Lancashire the first blood was shed in this war, and that even before the King unfurled his standard at Nottingham. Several of the chief towns in the county had for some time been repositories for large quantities of gunpowder and match, which both parties were anxious to secure for the coming struggle. On the invitation of several persons favourable to the Royalist cause, Lord Strange, the celebrated James, seventh Earl of Derby, came to a banquet at Manchester. There accompanied him Sir Gilbert

Hoghton, Lord Molineux, Sir Alexander Radcliffe, and some other leaders of the party, together with a body of one hundred and twenty horse. The presence of so large a number of Royalists in the Puritan town of Manchester gave rise to the suspicion that it was a stratagem to get possession of the gunpowder stores. The train bands of the town were therefore called out, and led up in front of the house where the Royalists feasted. It is not certain which party began the fight that ensued, but a shot fired at Richard Percival, a linen weaver of Levenshulme, resulted in his death.\* During this contest, which lasted until the great Parliamentary victory at Worcester, in 1651, Lancashire battles were fought at Preston, Blackburn, Wigan Lane, and Whalley; whilst the following amongst other Lancashire towns were besieged: Manchester, Bolton, Liverpool, Lancaster, and Preston. In the next chapter will be given some account of a battle fought at Tockholes, usually relegated to this period.

The Civil War was quite as much a religious as a political one, as much a struggle for freedom to worship God as for freedom to discharge the duties of citizenship. The parties engaged therein can as well be set forth by their religious as by their political nomenclature. Catholics and Protestants or Episcopalians, as Royalists, were on the one side, Presbyterians and Independents, as Parliamentarians, on the other. As the conflict grew, Presbyterianism went for the King, Independency for the people.

What, now, were the relative strength and position of these parties in Lancashire at this time? Roughly speaking, it may be said that certain opinions predominated in certain districts. South Lancashire, for instance, was mainly Protestant, and so Royalist. The powerful Stanley, Tyldesley, and Ffarrington families held sway in this part of the county, and these were deeply attached to the King. To the west and in the Fylde district the Catholics were numerous and strong. Here were the Molineux, Clifton, Norris, and Bannister families, all rigid Catholics, and supporters of the Royal cause. In the east Puritanism

flourished, and this was for Parliament. The great representative families here were the Hollands, of Denton; Duckenfields, of Duckenfield; Asshetons, of Ashton; Birches, of Rusholme; Bradshaws, of Bolton; Worsleys, of Platt. Manchester was overwhelmingly Puritan. Bolton was called the Geneva of England. In Mid-Lancashire, being chiefly the Hundred of Blackburn, Puritanism again was in the ascendant. The Shuttleworths, of Gawthorpe; Starkies, of Huntroyd; and a branch of the Asshetons who had come to reside at Whalley, were the principal families; whilst Blackburn was considered one of the most Puritan towns in the county. Still there were to be met with in this part some powerful Catholic families who followed the Royal standard, as the Townleys; the Southworths, of Salmesbury; and the Sherburnes, of Stonyhurst. In the north the Catholics were supreme, and Preston and Lancaster were Royalist towns.

The Hoghtons, of Hoghton Tower, must not be omitted. Sir Gilbert Hoghton is described by Dr. Halley as a "fierce and determined Royalist;"\* and his brother and youngest son were not unlike him. As we have seen, Sir Gilbert was present with Lord Strange at Manchester when Richard Percival was killed. From his strong fortress upon the hill he made repeated raids upon surrounding Puritan districts, and was to them a continual source of terror. His eldest son, Richard, however, was a warm supporter of the Parliamentary cause, and on the death of his father in 1647, succeeding to his title and estates, he transferred the Hoghton interest to the side of Presbyterianism, which it supported for more than a century.

Nothing has yet been said about another party that rapidly rose to power—the Independents. It would not be quite correct to speak of Puritanism as Independency; it will be more correct to speak of the latter as the offspring of the former. In early times there had been some who could not be brought in all particulars to conform to the requirements of the established religion of this country. These took the general name of Puritan. Some amongst them holding

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\* *Lancashire Puritanism*, vol. i., p. 281.

advanced views were denominated Sectaries, Separatists, Brownists, Barrowists, and occasionally Independents. With the flight of years they grew in numbers; they also met with increasing hardships from the dominant Church, until, towards the end of Queen Elizabeth's reign, a great number went into exile to Holland and New England. On the opening of the Long Parliament, in 1640, a number of these exiles returned, and in one year afterwards, in London alone, there were "fourscore congregations of several sectaries." \* About this time also Presbyterianism became the established religion of the country. It was, however, soon evident that the freedom which on all hands men were crying for could not be found here. Milton said that "New Presbyter is but old Priest writ large." It was simply the substitution of one form of oppression for another. Hence the great popular leaders sought refuge in Independency. Cromwell became an Independent, and with him stood an army of Independents—the renowned Ironsides. But though Presbyterianism had been established in England as in Scotland, it is yet worthy of note that the only two parts of the kingdom in which it became anything like a powerful organisation were Lancashire and London. In most other places the churches largely managed their own affairs, but here the Presbyterian arrangements were well nigh perfect. In Lancashire were nine classical districts; *i.e.*, several neighbouring churches were grouped, and governed by a *classis*, or Presbytery, consisting of representatives, lay and clerical, from each church. The Provincial Assembly, composed of representatives from each *classis*, was the highest ecclesiastical court in the country, and held its meetings half-yearly, usually at Preston. Lancashire at this time may be called Presbyterian. Still the Independents were not unknown in the county. Hollingworth speaks of a "gathered church" holding their meetings in a room of Manchester College,† and no doubt there were similar gatherings in other parts. During the Protectorate of Cromwell they multiplied greatly, and by the Ejectment of 1662 their ranks were yet more swelled.

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Green's *Short History of the English People*, p. 543.

† Halley's *Lancashire Puritanism*, vol. I., p. 437. Note.

With a few words on two or three of these old Dissenting congregations in Lancashire I bring this chapter to a close.

Beneath the shadow of Pendle Hill may even yet be seen the ruins of what was once WYMONDHOUSES Chapel. Here the Jollies lived and laboured for three generations. Thomas Jollie, the first of these, was trained at Trinity College, Cambridge, and appears to have settled at Altham, on the other side of Pendle, some time in the year 1649. Here he suffered ejectment in 1662. After being ejected he endured many hardships from his persecutors, being several times cast into prison. In a MS. copy of the Old Church Book in my possession there is the following notice respecting his removal from Altham: "1667. Bought Wymondhouses and removed thither." This house he used as a preaching place for years; for, from the Church Book just named, we learn that the chapel was not erected until 1688. To this remote spot, in dark days, when Nonconformity had no legal right of existence, and when its friends met at great risk, at even the peril of their lives, Nonconformists were accustomed to flock from miles around. The Church here was a light shining brightly in the darkness, a faithful witness to truth in degenerate times. We shall see, as we proceed, that this early Dissenting interest was in several ways brought into intimate relationship with the Church at Tockholes. In the year 1831 the new chapel at Wiswell was opened for public worship, and to this place the Wymondhouses Church was eventually transferred. Until quite recent years occasional services were held in the old building, which is now an utter ruin. In 1877 the Church again removed from Wiswell to Barrow, where it now worships in the handsome little structure appropriately called "Jollie's Memorial Chapel." Service was kept up at Wiswell after removal to Barrow until 1879; but in August, 1882, the building was sold to Mr. John Ingham, of Wiswell, who has converted it into cottages. The Barrow Church has recently had to pass through great trials. In November of last year the Rev. T. G. Latham began his ministry here with every prospect of years of useful and happy work, but on the 10th of March of this year he was called to rest and reward at the early age of 40 years. On the 26th of April

of this year death again came and summoned hence its most honoured and useful member, Mr. Hugh Harrison, whose gifts of time, money, and labour have at all times been most generous. The Rev. T. Lees began his ministry here on the first Sunday of October.

Another of these early Nonconforming communities, and very closely connected with the Altham and Wymondhouses Church, was the one at WALMSLEY. Its pastor was Michael Briscoe, who settled here in 1648.\* Formerly the Walmsley Chapel (so called because erected by a family of that name) was a chapel-of-ease in connection with Turton Church. In November, 1652, Mr. Jollie's Church at Altham applied to the brethren at Walmsley for fellowship with them, but before this was granted a confession of faith and answers to several questions were demanded. About a month after these were sent on; but it was not until a conference had been held in June of the year following, at which the points in dispute were discussed by representatives from both churches, that a union was effected. Some time before the Ejectment, Mr. Briscoe left Walmsley for Toxteth Park, Liverpool. After his departure, we gather from the Wymondhouses Church Book that the course of the Walmsley Church was not very even. In 1713 they built the chapel, which yet remains, a little to the left of the road leading from Bolton to Darwen. On the introduction of Unitarianism, about forty years afterwards, a number of people left, and "were again cast out to wander homeless for many years afterwards."† In 1812 "they built a chapel for themselves in a field once forming part of the farm of Mr. Evan Dewhurst, whose kitchen had been 'licensed' in 1704."‡ In 1876 the present Congregational Church in Egerton was erected at a cost of about £5,000, the pastor of which is the Rev. L. Crookall. The old Walmsley Chapel in which Briscoe laboured was about a hundred yards to the right of the road from Bolton to Darwen. It was taken down some thirty years ago and the present Walmsley Church erected lower down the village. A few tombstones may yet be seen, the

\* Rev. R. G. Leigh in *Congregationalist*, 1881, p. 464.

† *Ibid.*, p. 597.      ‡ *Ibid.*, p. 598.

oldest bearing date 1750, and the most recent 1850; and the walls also remain to the height of two or three feet, so that the outlines of the original building can still be clearly traced. A substantial wall protects this spot, rich in sacred memories, and a number of trees keep watch over the sleeping dead.

The only other place I shall mention is the Church at ELSWICK. Dr. Halley says that the first chapel in this village was erected in 1650. The inhabitants numbered fifty families, and were five miles from their own parish church.\* The first known pastor was the Rev. Cuthbert Harrison, respecting whom some curious stories are told. The Rev. Richard Clegg, vicar of St. Michael's, and he seldom got on well together. A noble history this church also has, having borne faithful testimony to the truth for more than two centuries in a district even now the hotbed of Catholicism. The first chapel, which was about a hundred yards from the present structure, was taken down in 1753, when the second chapel was built, which is still standing. The minister at that time was the Rev. R. Moss, whose tombstone lies in the graveyard. In 1862 Miss Harrison, a descendant of Cuthbert Harrison, gave a piece of land adjoining the old chapel as the site for a new Memorial Chapel of the Ejection. This handsome building, whose tall spire may be seen for miles, is capable of accommodating 300 persons, and was opened for public worship on the 28th of May, 1874, by the Rev. J. A. Macfadyen, M.A., of Manchester. Its present pastor is the Rev. John Robinson, with whom we shall meet again later on.

## CHAPTER II.

WHEREIN IS SKETCHED THE GENERAL HISTORY OF  
TOCKHOLES TOWNSHIP FROM THE EARLIEST TIMES.

THE Township of Tockholes is situated about three and a half miles on the road leading from Blackburn to Bolton through Belmont. It is nearly equi-distant from the two branches of the Lancashire and Yorkshire Railway, viz., Bolton to Blackburn, through Darwen; Bolton to Blackburn, through Chorley and Withnell. In shape it is not unlike an isosceles triangle, having for the western side the river Roddlesworth, for the eastern the Earnsdale stream, and for its base the townships of Lower Darwen and Livesey. On its two long sides it is also flanked by lofty hills, known as Darwen and Withnell Moors; whilst the apex of the triangle at the extreme south, a little above Hollinshead Hall, is also fixed amongst the hills. Near this point three townships and three hundreds meet—the townships of Tockholes, Sharples, and Withnell; the hundreds of Blackburn, Salford, and Leyland.

It is not easy to determine the exact meaning of the name. It has been variously spelt at different times, though it has undergone fewer changes than most names of its age. The following are the spellings, with their dates, which I have noticed: Tokholes, 1227; Tocholes, 1292; Tockhols, 1294; Tockhole, 1311; Tokeholes, 1500; Tockhooles, 1650; Tockholls, 1663; Tockley, 1672. It will be seen from this that the present form of the word is but very little removed from its earliest form. In *Mamecestre* the following definition of the name is given: Tockholes is “from *Tō-haccan* (Anglo-Saxon), to hack in two, to cut down, and *Hol* (Anglo-Saxon), a hole, or bottom. The cut or hacked, hollows.”\* The Rev. Jonathan Shortt, vicar of Hoghton, has very kindly supplied me with another, though it is only proper to say that he puts it forth doubtfully. I give it as

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*Mamecestre*, Chetham Society, vol. iii., p. 601.

likely to interest my readers. "Tockholes," he says, "is Toadscholes, the toad-wood; scholes being equivalent to shaw,"—the shady place. Whether centuries ago the little creature referred to was so plentiful in this village as to supply it with a name I cannot say, but there is evidence of a fairly conclusive kind that it was formerly a very woody place. The superabundance of "folds,"—the places of "felled trees," and the "shaws" to be met with in the township point in that direction; whilst the extensive woods which yet abound, or which have disappeared within living memory, are all but decisive on the matter. Baines tells about very large forests in this part of Lancashire, where foxes, hares, rabbits, and different kinds of wild beasts were hunted during the reigns of the Anglo-Norman kings. Blackburnshire, synonymous with Blackburn Hundred, was a vast forest during the times of the Edwards.\* Hence, whatever may be thought about the former half of the name, there can be little doubt that Tockholes was once much more woody than at present. A much more interesting explanation of the name than either of the foregoing is one supplied by Dr. March, of Rochdale. I give in full his statement: "It has been suggested," says he, "that inasmuch as there are two farms, with names associated with the word Stock-clough, in the neighbourhood of Tockholes, the latter is a corruption of *Stockholes*. I do not think that this is admissible. There is a place in Hauxhead Parish, Furness, called Tockhowe, 1597, and Tockhow, 1642. This fixes the first syllable as a *personal name*. *How* is a funeral mound, and Tóki was a common old Danish personal name. Tockhow, = the tumulus of Tóki. In the Whalley Coucher Book occurs the following: 'The said bek under the Toghes Stone,' 1457, and the reference is to a place in Great Harwood. 'Toghes Stone' means, as I take it, Tókis Stone. In Old Norse, hóll means a hill or mound, and is a common suffix in place names. Tockholes I take to be the hills or mounds of Tóki. The final *s* may have *intruded*, as is often the case, and it *may* formerly have been Tók hóll." If this be the true meaning of the name, it takes us back to a date

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\* *History of Lancashire*. New Edition. Vol. i., pp. 73, 74.

much anterior to that of any document known to us in which the name of Tockholes appears. During the ninth and tenth centuries the north-western coasts of England were repeatedly ravaged by Danes and Northmen. The kingdom of Northumbria, which included Lancashire, and was bounded by the Mersey,\* fell into their hands. Tockholes, therefore, at that time would be in the hands of the Danes, and may have then got its name. And if, as the explanation above given would suggest, it has been the residence of some famous old Danish warrior, who was accustomed to fire homesteads, slay men, drive women to slavery and shame, toss children on pikes,† and whose remains now lie mouldering beneath one of its hills, the village will henceforth appear different from what it has usually seemed. Dr. March's explanation of the name is certainly very interesting, and will no doubt be preferred by many of my readers.

The earliest document known to us in which the name of Tockholes is found bears date 1227. "Henry de Livesay granted to the Abbot and Convent of Stanl. [Stanlaw] a perch of his land in the territory of Livesay."‡ Amongst the witnesses to this agreement appears Adam de Tokholes. On the 20th of October, 1246, Galf. Adam, and Ekke de Tokholes were presented at Lancaster "for receiving the burners of Stanninges Grange. Galf. de Tokholes was fined."§ On the 15th of July, 1292, a jury found "that Rob. de Plesington had unjustly disseised John f. [filius] Rob. de Plesington of his freehold in Plesington and Tocholes, viz., one messuage 5 acres of land 5 of meadow, and 20 of wood, in Plesington, and 6 messuages, 30 acres of land, 10 of meadow and 40 *more et brusseli*, in Tocholes. John recovered seissin and 2s. damages, and Robert was fined."||

Amongst those who followed William of Normandy to this country was Roger de Poictou, who was rewarded for his services by the Conqueror with the greater part of

\* *Ancient Lancashire Battlefields*, Hardwick, p. 143.

† Green's *Short History of the English People*, p. 42.

‡ Whitaker's *Whalley*. New Edition. Vol. ii., p. 395.

§ *Ibid.*, p. 396. || *Ibid.*

Lancashire, and other considerable possessions in different parts of the country. Himself and a number of other such powerful barons afterwards raised the standard of revolt against their patron, and on the rebellion being quelled lost their estates as the result. Lancashire was given to another of the Conqueror's companions—Ilbert de Lacy. From him descended Henry de Lacy, the great Earl of Lincoln. In the Record Office, London, are still preserved two large rolls written in Latin, containing the accounts of the different servants of this powerful Lancashire baron. They bear date respectively Dec. 12, 1294, to Sep. 30, 1296, and Sep. 30, 1304, to Sep. 30, 1305, and are known as the "Compti of Henry de Lacy, Earl of Lincoln." These two Compti have recently been printed by the Chetham Society. In the first of these we have the following: "Relief of the heirs of Adam de Tockholes for a tenement there 2s. 0d."\* On the 5th of February, 1310, this great earl died, and an inquiry as to the extent and value of his possessions was instituted by the King. This document, called the "Great de Lacy Inquisition," is dated February 16th, 1311, and contains the following: "John de Plesyngton and Adam de Tokholes held Tockholes in Thaynage and does one suit to the aforesaid Court [held at Clitheroe]."† In a return of the tenants of the Duchy of Lancashire, dated 1311, there occurs the following: "Richard son of John de Radcliffe holds the manor of Urdesale [Ordsall, near Manchester] . . . a hundred acres in a place called Holynhed and in Tockhole . . . from the King in Chief by Knight Service for 2s. [per annum]."‡ These extracts are interesting, if on no other account, as evidence that the village had a definite existence more than six centuries ago.

The Radcliffes, of Ordsall, are several times mentioned in early documents as holding extensive lands in Tockholes. Richard de Radcliffe, who died in 1380, seized of the Manor of Urdesale and other estates, had held by command of the King and Duke, "in Socage le Holynhed in Tokholes for

\* *De Lacy Compti*, Chetham Society, p. 125.

† *Three Lancashire Documents*, Chetham Society, p. 15.

‡ *Gregson's Portfolio* Ed. 1869, p. 347.

the service of 2s. per annum, and there are there one messuage, 6 acres of arable land, any acre of which is worth 6d. per annum, the whole 3s. ; 20 acres of meadow, worth 4d. per acre—total 6s. 8d. ; 60 acres of pasture, worth 4d. per acre—total 20s.”\* Sir Alexander Radcliffe died in 1548, holding at death the Manor of Tockholes and Livesey. “About the middle of the 17th century,” says Mr. Abram, “another Sir Alexander Radcliffe sold his estates, but he still held Tockholes Manor in 1650, when a rental of the Wapentake of Blackburn names Sir Alexander Radcliffe paying 2s. yearly for his tenure of this estate to Clitheroe Court.”† From the hands of the Radcliffes, of Ordsall, the Tockholes Manorial estate appears to have passed into those of the Hollinshead family. Their residence for a time was the Hollinshead Hall. The Tockholes Manor was sold by Henry Brock-Hollinshead, Esq., to Eccles Shorrock, Esq., J.P., of Darwen, in whose family it now remains.

The Tudor period was a most unsettled one. It was “revolutionary in all directions—in the constitution of the nation, in the social life of the nation, in the religion of the nation.”‡ Wars and rumours of wars were frequent. Scotland invaded England in 1513, and met with disaster on Flodden Field. Henry’s ambitious schemes embroiled him in wars with France; whilst his suppression of the great religious houses in England gave rise to insurrection at home. During the reign of Mary there were several attempts at rebellion on the part of her oppressed Protestant subjects; and in the days of Elizabeth a vigilant watch had to be kept upon Spain, as head of the Catholic party of the time. To meet the exigencies of these warlike times, military musters and subsidiary taxes were not infrequent, and the people of Tockholes had to share these burdens with their countrymen. Since these subsidy assessments contain the names of the chief residents in the township at the time, I consider them worthy of insertion here. The first was made in 1523-4. The MS. lies in the Record Office, and is headed thus:—

\* *Lancashire Inquisitions*, Edward II., Henry V., pp. 8, 9, Chetham Society.

† *History of Blackburn*, p. 683.

‡ *History of England*, J. F. Bught, p. 462.

*Assessment of First Payment of Subsidy granted 15th Henry VIII. on Inhabitants within the Hundred of Blackburn.*

[*In Lyvesey-cum-Tockholes Township.*]

	Value.	Levy.
George Esteley, in landes .....	40s.	2s.
Rauf Crycheley, in goodes .....	£4	2s.
William Walmsley, in landes .....	40s.	2s.
William Holden, in landes .....	20s.	12d.
John Blaklach, in goodes .....	£4	2s.
Thomas Lyvesey, in goodes .....	£4	2s.
Hugh Marsden, in goodes .....	£4	2s.
Marsden's Widdow, in goodes .....	£4	2s.

Another, made during the 7th James I. (1611), is as under :—

*Lyvesey-cum-Tockholes.*

	Value.	Levy.
James Livesey, gent., in lands .....	40s.	2s. 8d.
Thomas Astley, gent., in lands .....	£3	4s.
James Whithalgh, in lands .....	40s.	2s. 8d.
Myles Marsden, in lands .....	40s.	2s. 8d.
Randal Holden, in goods .....	£5	5s.
Matthew Walkden, in goods .....	£4	4s.
Hugh Marsden, in goods .....	£4	4s.
John Houghton, in goods .....	£4	4s.
Alexander Waddington, in goods .....	£3	3s.

A third Subsidy Assessment made in 1663 is as follows :—

*Lyvesey-cum-Tockholes.*

	Value.	Payment.
Ralph Livesey, Esq., in terris .....	£3	24s.
Thomas Astley, in terris .....	50s.	20s.
Richard Whitehalgh, in terris .....	30s.	12s.
William Marsden, in terris .....	26s. 8d.	10s. 8d.
Lawrence Ainsworth, in bonis .....	£4	21s. 4d.
James Piccop, in bonis .....	£4	21s. 6d.
William Walmsley, in bonis .....	£3 10s.	18s. 8d.
Richard Aspden, in bonis .....	£3	16s.

(Copied from *History of Blackburn*, W. A. Abram.)

Besides these money levies there were, as already stated, military musters, towards which Tockholes Township contributed its quotas. In 1553 "Lyvesey" (Tockholes and Livesey are often joined together in these early times) supplied

"vijj" men.\* In Elizabeth's reign, in 1595, Livesey and Tockholes send "9 bills, 2 archers, 1 shott, 22 unfurnished."† On the 26th of September, 1608, there was a military muster at Blackburn, when "Tockholes-cum-Lyvesey" is represented by the following :—"7 calivers, 28 bills, 3 archers, 2 corselettes."‡ On comparing the quotas of men and money raised by Tockholes with those of other townships in the Hundred of Blackburn, I find it standing amongst the highest; and it is interesting to think that hundreds of years ago this little village played no unimportant part in some of the most critical events in our nation's history. Some of those "lustie ladds" from Blackburn, who are described by the poet of Flodden as

Liver and light,  
Fellows feare and fresh for feight,

may have been drawn from this village.

It has been already stated that in the great Civil War of the 17th century Lancashire was a principal theatre of action, and that several fierce battles were fought in the county. To this period has been assigned a battle which took place at Tockholes. The name "Kill Field" may be a memorial of the struggle, and, if so, points to its sanguinary character. As this matter will have special interest for Tockholes people, I proceed to give all the information upon the point I have been able to collect. Mr. Abram's account, which I quote in full, is as follows :—

"Sometime during the Civil War,—either in the course of the Earl of Derby's movements between Preston, Bolton, and Blackburn in the Spring of 1643, or the year after during the passage of Prince Rupert's army,—severe fighting took place about the lower part of Tockholes, in the vicinity of the church. . . . About forty years ago various relics of a battle were disclosed in a field on Mr. Parker's farm in Tockholes. Baines notes the discovery :—'Forty horses' heads, bones, cannon-balls, and clubs were, in 1826, dug out of a field in this township [Tockholes], called 'Kill Field,' in which

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*Lancashire Lieutenancy*, pt. i., Chetham Society, p. 9.

† *History of Blackburn*, W. A. Abram, p. 75.

‡ *Ibid.*, p. 85.

a battle is believed to have taken place in 1642.<sup>7</sup> Of course the date given by Baines is quite conjectural, and there is no account of any battle on this side of Blackburn in 1642. Upon local inquiry I ascertained that it was in the year 1833 the remains mentioned by Baines were discovered. The pit in which they were found is situated at the upper end of a field that slopes towards the dingle below Crowtrees farm. The spot is about a quarter of a mile to the west of Tockholes Church. According to the statements of elderly persons in the neighbourhood, who saw the remains that were brought up in the cleansing of the pit, the exact number of skulls of horses found in the muddy bottom was thirty-eight, and there were also several horses' feet and leg-bones. One informant mentions that some large metal buttons were turned up. The bones were removed to the farmyard by the farmer, and what became of any other relics is not remembered. The field in which the pit lies is named 'Pit Field' on the Ordnance map. At the time of the discovery there was a similar pit in another part of the same field, which it was conjectured might have been made the receptacle of other bones; but this pit was filled up without being cleaned out. There is no mention of any battle implements having been found with the bones, but several cannon-balls have been picked up in other parts of the township within the last forty years. One of these ancient missiles was found in a field called 'The Green,' just above the Bethesda Chapel. Another was found on Cartridge-hill, a lofty fell a mile or so further to the south. Some musket bullets, also, were once gathered in a small field behind the Old Independent Chapel, a short distance from the pit where the bones were found. These are all the traces of the fight in this vicinity of which information can now be gleaned. They suffice to indicate a battle of some severity, in which both troops of horse and musketeers were engaged, and at least one piece of ordnance brought into use. A skirmish in which forty horses were killed, not to consider what bones of dead horses may have been interred in other pits, cannot have been of an insignificant character. The battle-ground being so near the old Church of Tockholes, it may be supposed that the bodies of the soldiers killed in the action would afterwards be re-

moved for burial to the consecrated ground ; which would account for the absence of human bones along with those of the horses.\* Alongside this may be placed the statement of two other persons. The Rev. Gilmour Robinson, Incumbent of Tockholes Church from 1830 to 1856, and who was therefore near the spot when the remains were exhumed, says :—“ Cannon balls have been found at various times in the township, one in the churchyard. And about the same time skeletons of about 20 horses were found without any remains of iron, no doubt remnants of the Cromwellian War.”†

The other account is from a fly-sheet written by an anonymous person, and without date, but evidently about 20 years old. The writer says :—“ In 1643, during the Civil War, a battle took place at Rillfield [Kill Field], between the soldiers of Charles I. and the Parliamentary forces. About the year 1833, the remains of upwards of 40 horses' heads, bones, clubs, and pikes were dug up in a field in this township ; and on excavating for the foundation of St. Stephen's School, a six-pound cannon ball was found, embedded in the ground ; and a labourer, a couple of weeks ago, on the same ground found a number of bullets. Sir John Seaton, a major-general, advanced from Manchester through Bolton, Over Darwen, and Blackburn, *en route* to Preston, and, it is said, stormed Hollinshead Hall from a hill just above, which has taken the name of Cartridge Hill from the circumstance ; and one or two cannon balls which were left by Oliver have been found at an old farmhouse called Sewer Hill.” It will be noticed that, whilst these different accounts contain some slight discrepancies, they all agree as to the probable date of the battle ; and they are interesting as proof that the whole of the township has been traversed by the feet of men engaged in bloody strife. How far the place names in the township, which are numerous, are to be regarded as significant in relation to this matter I do not say. Besides “ Cartridge Hill ” and “ Kill Field,” already named, we have “ Kill Farm,” “ Kill Bank,” “ Kill Croft,” and some others ; but it is quite possible that “ kill ” in each case may be a corruption of “ kiln,” and

\* *History of Blackburn*, pp. 128-130.

† *Short Article upon the Township*, preserved in the Concher Book of the Church, copied by permission of the Vicar, Rev. W. Thomason.

points to the burning of lime or bricks. It remains to be added that it is much to be regretted the other pits in "Kill Field" were not examined at the time the remains specified were found, as no doubt other interesting discoveries would have been made.

Before dismissing this matter I would just notice another theory hinted at by Mr. Hardwick in a paper read before the Lancashire and Cheshire Historic Society several years ago, and quoted in his recent book on *Ancient Battlefields in Lancashire*. He says:—"I heard that there is a tradition, yet implicitly relied on, which speaks of a battle fought in the olden time somewhere in the neighbourhood of Tockholes in the Roddlesworth valley, and stories that remains, including those of horses, have been found, which are believed to confirm it."\* Mr. Hardwick adduces this as a "link in the chain of evidence" that the famous battle of Brunanburgh A.D. 937 between the English and Danes took place near the Ribble, a little to the south of Preston. According to him the "Kill Field" battle would be a skirmish preliminary to, but about the same date as, the great struggle on the Ribble banks. But the character of the remains found will not permit of any such distant date.

From the subsidy assessments already given we get the names of some of the inhabitants of Tockholes during the 16th and early part of the 17th centuries. I now give some others copied from the list of wills preserved in the Probate Court, Chester, recently published by the Record Society. The dates indicate when the wills were proved:—

Aspden, James .....	1622
Baron, John .....	1627
Cowper, Ralph .....	1628
Crichlowe, William .....	1629
Edge, William .....	1620
Haddock, Richard, miller .....	1649
Halliwell, Richard .....	1638
Halliwell, Thomas .....	1627
Hindle, Agnes, widow .....	1584
Hindley, John .....	1624
Marsden, Christopher .....	1621
Marsden, Hugh .....	1612

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\* *Ancient Lancashire Battlefields*, p. 208.

Marsden, James .....	1633
Marsden, John .....	1625
Thorneley, Eliz., spinster .....	1635
Waddington, Alexander .....	1629
Watson, William .....	1579
Williamson, Robert .....	1592

According to the return of the Parliamentary Commission in 1650, the number of families in Tockholes was above four-score, and from the foregoing list we find that one at least was a miller. We may therefore think of the village as being almost as populous and busy two and a half centuries ago as at the present time. This brings us to notice the industries of the village.

The greater number of the residents are farmers, but coal-mining and hand-loom weaving were followed during at least the latter half of last century. About the Wintehill, especially on the slope towards Darwen, are yet to be seen many mounds, which mark the shafts of old mines, whilst the place names are again suggestive. We have "Coal Pit House," at the foot of the Winterhill, on the Darwen side; "Coal Pit Lane," midway between Rock Inn and Tockholes Fold; and "Coal Pit Field." In a Survey of the Township taken in June, July, and August, 1791, in my possession, occur the following items relating to this matter:—

*Memorandum of Mr. James Aspfial, or Aspfden, Coalworks.*

24 Baskts. sell at 4s. od..	
U Cona.	s. d.
To getting of them ....	2 0
" Winding & Banking ....	0 8
" Ropes and all Tools .....	0 1½
" Sinking Pits and roads .....	0 3½
" Losses by unseen Misfortunes .....	0 3
	<hr/>
	3 4
Clear at one Quarter .....	0 8
	<hr/>
	4 0
	<hr/>

Supposed to get 12 Quarter a week on an average, and fifty weeks in the year will clear £20.

§ Reduced as Estates the amount £12 10s. od. assessed.

N.B.—If any alteration takes place the rate may be made agreeable for any quarter or lesser Quantity got.

Augt. 18th, 1791.

The rate was 2d. in the £ for cottages and such works as these. The total amount payable therefore by Mr. Aspden for his coalworks would be 2s. 1d. per annum—not surely a very large sum.

At Halliwell Fold there was an important printing establishment belonging to Lawrence Brock-Hollinshead, Esq. The lane where the old mill stood is still known as Mill Lane. In the old Survey Book already named, the following buildings at Halliwell Fold were assessed as under:—

	£	s.	d.
1805 { A Wash House for Printers.....	1	0	0
{ A Dye House for do. ....	0	15	0
1814—Fat House do. do. ....	0	15	0
1815—Printing House .....	2	0	0

In another MS. book of about the same date is this entry :

Printworks at Halliwell Fold empty and destroyed.

The manufacture of cotton goods was also cultivated during last century. In a Manchester and Salford Directory for 1788, recently reprinted by Lewis's, in Manchester, there is the following:—

William Pickering, Tockholes, fustian manufacturer, Abram's Court, Spread Eagle, Salford.

I have not been able to find Mr. Pickering's establishment.

The Richardson family, who have long resided in Tockholes, were once extensive manufacturers of silk. Adam Richardson, living in 1735, had, amongst others, two sons, Adam and Ralph. Ralph lived at Silk Hall, so called because it served as a warehouse for their goods. There is here also a cottage known as "Dye House," which points to its original use. Adam owned and resided at Crowtrees, and owned Shaw Brook as well, near to which he had a carding engine. The name "Engine Bottoms" is no doubt a relic of this. In the old Survey Book is the following interesting account of Mr. Adam Richardson's carding engine:—

*Augt. 18th, 1791.**Memorandum of Mr. Adam Richardson's Carding Engine or Mill.*

	£	s.	d.
Supposed to earn in a year by our calculation . . . . .	90	0	0
½ Cona.	£	s.	d.
Supposed for Horses . . . . .	16	0	0
Attendance for 50 weeks, at 10s. ½ week . . . . .	40	0	0
Wear & Tear & all support . . . . .	20	0	0
Losses and Disappointments by stoppages, &c. . . . .	6	0	0
	82	0	0
Leaves . . . . .	8	0	0
Reduced as Land [ $\frac{2}{3}$ of value] . . . . .	4	16	0
Assessed as Cottages [2d. in £].			

The total amount of Mr. Richardson's rate would therefore be about 9½d.

Like most other country places, in the early part of this century, handloom weaving was extensively followed here. An old resident says that on taking a walk on a dark night one might see most of the villagers at work. The candles suspended from the cords, drawn across the looms in front, revealed very clearly every movement of the worker. Until midnight, and often far into the morning, these toilers might be seen labouring for the bread that perisheth. They knew no holidays, or only such as they had prepared for by keeping at the loom the night through until their "pieces" were finished. Gilmour Robinson, in the article already named, says: "Nearly all the people are hand-loom cotton weavers, and have passed through most abject poverty."

The loom-breaking riots of 1820-6 reached even to this district. Wages had fallen very considerably, and a number of big men visited the village, broke all the shuttles of the weavers, and cut their warps, to prevent them from working at their low rate of wages. Here, however, as elsewhere, and in other things, the "fittest" was to "survive;" and on the introduction of steam looms into the village, hand loom weaving

gradually fell into disuse, dying a very hard death. About the year 1838 Redmayne's Mill was erected, which provided employment for a considerable number of people; and in 1859 the Hollinshead Mill, which contains 318 looms and employs about 150 workpeople, was built by Eccles Shorrock Bros., of Darwen. Redmayne's, or Lower Mill, passed successively into the hands of Henry Ward, of Blackburn, Sandford and Haydock, and then Hindle, by whom it was taken down. The Hollinshead Mill also, three years ago, was sold to Messrs. E. and G. Hindle, of Blackburn, by whom it is now worked.

The hopes of the Tockholes people were greatly raised when, about twenty years ago, it was stated that a branch line of the Lancashire and Yorkshire Railway was about to be made, giving a station to Tockholes. Many of the inhabitants at that time had scarcely seen a train, certainly not travelled in one. They were, however, doomed to disappointment; for the line was taken along the west valley, cutting into the township at some points, and giving a station to Withnell. This line was begun on the 6th of December, 1866, and opened on the 1st of December, 1869. There are also in the township two large reservoirs. Dean Lodge, as it is commonly called, is fed by the Earnsdale stream, and was completed in 1854. It supplies Darwen with water. The other, to the south-west, into which the Roddlesworth runs, was made about twenty years ago, and forms part of a chain of reservoirs, extending over nine miles in length, belonging to the Liverpool Waterworks Company.

Some of the older inhabitants yet retain lively recollections of the Whit-Tuesday festivities. It was kept as a general holiday by the Dissenters of the village. Services were held in the chapel, and ministers from all parts were accustomed to attend, especially students from Blackburn Academy. But the day was far from being exclusively a religious holiday. The road leading from Rock Inn to Silk Hall was one mass of stalls, and, as may be expected, sin and intemperance abounded. We shall meet with this matter again. Closely associated with this were the Tockholes Races, a notice of which as they appeared in 1843 is given by "X-Press" in the *Preston Guardian* of Jan. 16, 1875, amongst the Notes on

Blackburn Hundred. I quote the following: "This rural upland township boasted its annual races for a series of years, which were discontinued some thirty years ago. Tockholes races were instituted, I believe, by a member of the Brock Hollinshead family, of Hollinshead Hall, Tockholes, much addicted to field sports. The racecourse in 1843 was over several rough pastures, crossed at right angles by a deep old lane, covered with water to the depth of a foot, and flanked on either side by rough stone walls. The competitors were the young farmers of the district, mounted on their own nags, and it speaks well for their horsemanship that in the races of May, 1843, they all crossed the ugly lane that traversed the course without a fall. . . . A foot race open to all natives concluded the sports, which attracted numbers of idlers from Blackburn and Darwen, for whose provision also a sort of fair was held in the village."

Twenty years ago or so attempts were made also to establish an annual cattle fair in the village. The undertaking was evidently not sufficiently remunerative to the promoters, for it was only held twice. Both the races and the fairs are things of the past, and the village is none the worse without them.

A word or two must be said about the roads in the township. A century or so ago Lancashire roads were proverbially bad. Arthur Young, in 1770, thus describes the road between Preston and Wigan: "I know not in the whole range of language terms sufficiently expressive to describe this infernal road. To look over a map, and perceive that it is a principal one not only to some towns, but even to whole counties, one would naturally conclude it to be at least decent; but let me most seriously caution all travellers who may accidentally purpose to travel this terrible country to avoid it as they would the devil; for a thousand to one but they break their necks or their limbs by overthrows or breakings down. They will here meet with ruts, which I actually measured, four feet deep, and floating with mud only from a wet summer; what, therefore, must it be after a winter! The only mending it in places receives is the tumbling in some loose stones, which serve no other purpose but jolting a carriage in the most intolerable manner. These are not merely opinions, but facts, for I actually passed three carts broken down in these eighteen

miles of execrable memory.\* The road from Bolton to Blackburn through Darwen was constructed in 1797. Previous to that time the main road between these two towns was the one through Tockholes, Belmont, and Sharples. Bolton at that time was a busy town, with a weekly market held on Monday, whither the small manufacturers from surrounding districts brought their goods for sale, and whence they obtained their yarns to be used for making cloth.† Along this road, therefore, now quiet enough, might then have been seen strings of packhorses laden with goods going from Blackburn and adjoining parts to Bolton. Another of the old roads is the one which crosses the township from west to east by what is known as Whinney Brow, Dean Lane, along the embankment of the reservoir, to the slope of Darwen Moor, Radfield Fold, &c.

There is in the village a considerable number of old and most interesting houses. Gilmour Robinson says: "There are some very large houses in Tockholes now subdivided, which make it appear it was once of more importance than at present."‡ The principal house is *Hollinshead Hall*. This was long the residence of the Hollinsheads, who were lords of the manor, and now belongs to Eccles Shorrocks, Esq., J.P., of Darwen. Lying a little to the right, on the road towards Belmont, it is completely hidden from view by a thickly-wooded plantation. Some parts of it are very ancient, but in 1776 it was almost entirely taken down and remodelled. There is a small detached building in the garden, where is the "Holy Spring." The present tenant of the farm is Mrs. Croft.

At *Ryal* is another old farmhouse, now occupied by James and Ann Worsley. On the wall to the right, inside the house, is the following inscription: J. E. W.  
1676. = John and Elizabeth  
Walmsley.

*Lower Garstangs* derives its name from an old family, the Garstons, or Garstanes. Its present tenant is John Brindle. Over the door is the following: J. P.  
1748. = James Pickop.

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\* *Tour through the North of England*, vol. iv., p. 380.

† *Samuel Crompton's Life and Times* (French), p. 4.

‡ Article in *Coucher Book*.

*Fine Peters* is owned and occupied by Wm. Brindle. Over the porch are these initials: P. M. E., 1757 = Peter and Elizabeth Marsden. He appears amongst the pew-holders of the chapel in 1751. An old resident, over eighty years of age, confidently asserts that this house was formerly haunted. Having occasion often to pass this way, she maintains that she has seen white figures and a ten-legged table move about, and two swords drawn across each other over the doorway. Another old resident gives the following authentic story:—Eighty or ninety years ago, the occupant of this house was accustomed to forge notes in a loft, at that time flagged. For this he was taken into custody at Preston. His brother, hearing of the affair, went to Preston to ascertain the position of his imprisoned relative. He then made off with all haste to Tockholes, and so hardly rode his horse that when he arrived at Rock Inn he found he could outgo his horse. He accordingly set off on foot to Fine Peters, and removed all the notes and machinery which evidenced his brother's guilt. On making for home he saw the law officers coming from Preston up Towers Fold. He managed to save his brother from death, but not from penal servitude.

At the *Higher Hill* is another fine 17th century house, formerly the residence of the Walmsley family. The date and initials have been removed. Its present occupant is John Coar.

*Crowtrees*, now occupied by Andrew Knowles, formerly belonged to the Richardson family. On the barn in connection with it is this inscription: W. M. 1671 = William Marsden.

*Red Lee*, occupied by Isaac and Sarah Smith, is a very remarkable house. The entrance door is studded with pieces of iron, as are also some of the inner doors. On the

A  
outside, over the porch, is the following inscription: R. E<sup>+</sup> =  
1674

Richard and Elizabeth Aspden. And on the wall inside is this: R. A. 1675 E. A., the latter being probably the time when it was finished. This house also has its ghost stories. The last tenant used to say that "boggarts" were often heard in the garrets. A small flag in the centre of the house is also

pointed out on which it was said no one could ever churn, because it is bewitched. The true reason is much more likely to be that given by the present occupants—it is too narrow for any churn to stand upon.

At *Bradley* is another of these old houses, occupied by Thomas Coar. On one of the bedroom walls are traced these initials: I. M. M. 1704 = James and Mary Marsden.

In connection with these old houses, the following, copied from the *Blackburn Mail* of February 12, 1794, relating to Top o' th' Low, will be interesting:—

“On Wednesday, the 5th day of March, 1794, at the house of *Thomas Sharples*, the Higher Sun, in Blackburn, in the county of Lancaster, between the hours of *six* and *eight* o'clock in the evening, according to such conditions as shall be then and there produced:

“*All that Estate or Tenement* situate, lying, and being in Tockholes, in the said county, commonly called or known by the name of the Top o' th' Low, otherwise the Lower Spring, consisting of three Dwelling Houses, with cellars under the same, a Barn and other suitable out-offices; together with a close of meadow Land thereunto belonging, containing half an acre or thereabouts, and now in the several possessions of Mr. John Cocker, John Townley, and Charles Gregory, at the yearly rent of £14 7s. The above premises are held under and by virtue of a Demise for the term of 999 years, nine of which and no more are expired, and will be sold for the residue of such terms, subject to the Reservations and Covenants in the said Demise. The said Mr. John Cocker will show the Premises; and further particulars may be had at the office of Beardsworth and Co., in Blackburn.”

I append here the census returns for the present century, from which it will be seen that there was a rise in the population up to 1821, at which time the number of inhabitants in the village was very great. Since that time there has been a steady decline:—

Years .....1801; 1811; 1821; 1831; 1841; 1851; 1861; 1871; 1881.  
Population.. 758; 1077; 1269; 1124; 1023; 939; 820; 646; 484.

Here, as in most other country districts, the young people

cannot find sufficient employment, and so they make their way to the towns.

The township contains 2,050 acres ; and its principal land-owners are the Marquess de Rothwell ; John Park, J.P., of Withnell ; the Trustees of the Chapel ; the Trustees of St. Stephen's ; and Eccles Shorrock, J.P., of Darwen.

## PART II.—HISTORICAL.

## CHAPTER I.

BEING AN ACCOUNT OF THE STATE OF PARTIES IN TOCKHOLES UP TO THE BUILDING OF THE INDEPENDENT CHAPEL IN 1710.

TO meet the religious necessities of the inhabitants of Tockholes St. Michael's Chapel of Ease was erected, though at what date is uncertain. The date 1450 is given by one writer,\* though on what ground I cannot say. Baines, following, no doubt, Bishop Gastrell, says that it was erected before the Reformation. Its founder was probably one of the Radcliffes, who, as already seen, were lords of the manor at the time. From *Notitia Cestriensis* I extract the following respecting this place: "The chapel of Tockholes was a low antique structure, built before the Reformation. Over the east window were the initials of Sir John Radcliffe, and over the door the date 1620. The base of an ancient cross is in the chapel yard."† The date indicates the time when it was either rebuilt or restored. The base of the cross referred to, dated 1486, has disappeared. A local tradition connected with St. Michael's Chapel is worth relating. Mention has already been made of "The Holy Spring" at Hollinshead Hall, concerning which a writer previously quoted says: "Here no less than five different springs of water, after uniting together and passing through a very old carved stone representing a lion's head, flow into a well. To this well pilgrimages were formerly made, and the water, which is of a peculiar quality, is remarkable as an efficacious remedy in

\* *Anonymous Fly Sheet.*

† *Notitia Cestriensis*, Chetham Society, vol. ii., pt. ii., p. 296.

wholesome complaints"\*. The tradition is that the pilgrims found in St. Michael's Chapel a place of rest and refreshment in the war. The tradition is interesting, but it is to be feared that is all that can be said in its favour.

Previous to the establishment of Presbyterianism there does not appear to have been any stated ministry at Tickholes. The chapel was annexed to the Parish Church at Blackburn, and only occasional worship was performed in it. In the report of the Parliamentary Commission of 1850, a request is made that Tickholes shall be made into a separate parish, with its own minister. It reads thus:—"Tickholes, a Chapel, distant from the parish Church three miles, consisting of about four score families and twenty families in Worknall next adjoining to them, being seven miles distant from their parish Church at Leyland, desire to be annexed to Tickholes, and the same to be made a parish, and competent maintenance allowed for a Minister, they having an 'present' four pounds granted by the Committee of the Council."\* This request was granted so long, at any rate as Presbyterianism was in the ascendant. The first known ministers here, therefore, were Presbyterian—Mr. J. Shaw Barmen, concerning whom we afterwards hear; Mr. John Worthington, 1825-1827; and Mr. Alexander Gilman, 1828-1830. In 1833 Mr. Wm. Stanes, of Blackburn, undertook the united calling of Darwen and Tickholes, agreeing to preach and read prayers every other Sunday at each chapel, twice on the day from March 1st to November 1st, and once on the day during the other winter months. With his death the dual calling ended, and henceforth the chapel has had its own minister.

In the days of the Rev. Edmund Robinson, incumbent the old building had become quite dilapidated, and the present edifice, dedicated to St. Stephen, was erected in 1832. The following is from the *Annals of Canon Robinson*:—"St. Stephen's Church was built here in 1832, and the following inscription on the brass plate was read by the Rev. Edmund Robinson, when the corner stone was laid:—

"D. O. M.  
*Gloria in Excelsis*

—————  
EDMUND ROBINSON, INCUMBENT.  
"I AM THE LIGHT OF THE WORLD." JOHN 1. 9.

The first stone of this church, built in place of an ancient and dilapidated Chapel, and intended to be called the Church of the Blessed Martyr Saint Stephen in Tockholes was laid by Lawrence Brock Hollinshead Esq. Lord of the Manor of Tockholes on the 23rd day of February A.D. 1832, being the 3rd year of the Reign of His Majesty K. William the 4th. The entire expense of the Building am<sup>te</sup> to £2,400 was defrayed by private Subscription aided by a grant of £1,200 from His Majesty's Commiss<sup>rs</sup> for Building additional Churches and Chapels. The Site of the Fabric and some additional ground for the Enlargement of the Cemetery were given by William Pickering Esq. of Tockholes. John William Whittaker D.D., Vicar of Blackburn. Gilmour Robinson, Incumbent Curate of Tockholes. Thomas Stones, Moses Sharples, Roger Wood, James Collinson, Churchwardens of Blackburn. Thomas Rickman of Birmingham, Architect. Isaac Bennett, Clerk of the Works."\*

The Vicar of Blackburn is the patron, the present Vicar of Tockholes being the Rev. W. Thomason. The income is about £300. The Registers are not older than 1813.

The early introduction of Presbyterianism into the village has been noted; we may, therefore, naturally expect that on the passing of the Act of Uniformity, in 1662, some of the Tockholes parishioners would not be found willing to conform. Such was the case, and, as a consequence, they were obliged to leave the sanctuary in which for generations their fathers had worshipped. How and where these early Non-conformists worshipped during these trying times we cannot say. We can only conjecture that their gatherings would be occasional, and would take place amongst the moors and woods with which the village abounded. From 1662 to the Revolution in 1688, with but brief intervals, the fires of persecution raged most fiercely against Dissent. In Scotland, Sir James Turner, General Dalziel, and "Bloody Claverhouse" scoured the country in search of those whose only crime was that they worshipped God according to their conscience and not according to State enactments. In England, also, indignities, fines, imprisonments were heaped upon those who proved refractory. The Act of Uniformity of 1662, by which

*Raines' MSS.*, vol. ix., pp. 269, 270, Chetham Library.

over two thousand ministers were driven from home and living ; the Conventicle Act of 1664, by which all religious gatherings of more than five persons, other than the members of the family, were made illegal ; and the Five Mile Act of 1665, which prohibited ministers who had refused the oath of non-resistance from coming within five miles of any borough or place where they had been accustomed to meet, were all aimed at Dissent. Good Thomas Jollie, as we gather from his Church Book, suffered much by these Acts. He was several times heavily fined, and for weeks and months obliged to wander about the country so as to escape the malice of his persecutors. At Rivington (a village, as we shall afterwards see, often intimately associated with Tockholes), we are told that, "when the Conventicle Act was in force, the good people frequently assembled to worship God according to the dictates of their consciences, in the open air, at a place called Winter Hill. Seats were cut out of the side of the hill, still visible, so as to form an amphitheatre, in the centre of which was a stone pulpit."\* Nor may we suppose these Tockholes Nonconformists would be left unmolested. We have no records to give us definite information, but the enemy was too vigilant to allow any spot, however secluded, to escape his notice. If they were not actually fined and imprisoned, they would meet in constant danger ; they would never know but that at any moment their secret gatherings would be dispersed by the rude officers of the law. These were the times of which the poet writes :—

No more  
The assembled people dared, in face of day,  
To worship God, or even at the dead  
Of night, save when the wintry storm raved fierce,  
And thunder-peals compell'd the men of blood  
To couch within their dens ; then dauntlessly  
The scatter'd few would meet, in some deep dell,  
By rocks o'er-canopied, to hear the voice—  
Their faithful pastor's voice : he by the gleam  
Of sheeted lightning oped the sacred book,  
And words of comfort spake ; over their souls  
His accents soothing came,†

A short breathing space was afforded these oppressed

*Manchester Socinian Controversy*, p. 154.

*Tales of a Grandfather*. Sir W. Scott. Vol. ii., p. 201. Note. Black's Edition.

people in 1672. The Declaration of Indulgence was issued, by which the King stated that it was his will all penal laws in ecclesiastical matters should be suspended. Licenses to preach were immediately taken out by the Lancashire Non-conformists, and those of Tockholes are amongst the number. To J. E. Bailey, F.S.A., of Stretford, who has copied those licenses relating to Lancashire, preserved in the Record Office, London, I am indebted for the following :—

“License to John Harvie to be a Pr. [Presbyterian] Teacher in a meeting-house in Tockley [Tockholes] erected for that purpose in the Parish of Blackburn, Lancaster. 1 May '72. The meeting-house in Tockley [Tockholes] in the parish of Blackburn in Lancashire. Pr. [Presbyterian] meeting. 8 May '72.”

Respecting this early meeting-house nothing whatever is known. It was probably only a temporary structure. Most of the meeting-houses licensed at this time for Nonconformist worship were but private houses, or barns, and this may have been one such. If, however, as the terms of the license would appear to suggest, it was a separate building set up for the purpose, then have we in it a remarkable proof of the energy and enthusiasm of the people. For the Declaration of Indulgence was only published on March 15th, and on the 8th of May following the building was licensed for public worship. Compelled so long to assemble in privacy, and at such risk and inconvenience, they would hail with delight this return of more favourable times, and feel that not one moment should be lost in making ready a house for God. It was a case in which the “people had a mind to work,” in which all hands willingly contributed their share.

Amongst the Trustees of St. Michael's Chapel were several of the Nonconforming freeholders of the village. Bishop Gastrell writes in 1704: “The money is in y<sup>e</sup> hands of Presbyt. [erian] Trustees, who will give no acc<sup>t</sup> of y<sup>e</sup> Benefact<sup>r</sup>, but pay y<sup>e</sup> Curate punctually, viz. [with the] Int. [crest] of 140l, except w<sup>h</sup> y<sup>e</sup> Chap.[el] wants repairing w<sup>h</sup> they apply it to that use to save themselves.”\* And again: “There is a School-house lately erected in Tockholes; the only endowm<sup>t</sup> is

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\* *Notitia Cestriensis*, vol. ii., pt. ii., p. 296.

208, the Int. [<sup>erect of which</sup>] is applied to the repairs of the build<sup>g</sup> by the Trustees, William Walmsley, James Marsden, Jas. Walmsley, and Rob.[ert] Aytock : (the three last are Presbyterians), and, as might be expected, Wm. Sanderson, a Presby<sup>n</sup> is lately come to teach at the s<sup>d</sup> School."\* Sometime after the Revolution these Presbyterian Trustees appear to have obtained the use of the chapel for themselves and their Dissenting brethren on alternate Sundays. Tradition says that the Presbyterians had the chapel one-half the day and the Church people the other. Whichever arrangement existed, it is certain that friendly relations obtained at this time between the two parties in the village. To the Bishop of Chester, however, these things appeared very shocking, and he commanded that they be discontinued. The Nonconformists were, therefore, compelled to provide accommodation for themselves, and the old chapel erected in 1710 was the result. No authentic records exist descriptive of this building of the chapel, but most of these rural Dissenting meeting-houses were put up by the people themselves. They were their own architects, builders, joiners, and labourers, and the place so erected would be doubly dear to them on that account. Though we have no picture of this first chapel building at Tockholes, we have a very striking one of Lower Chapel, Darwen, only a short distance away, and erected some nine years later. Since what took place at Lower Chapel may be regarded as characteristic of what then obtained, the following will not be deemed inappropriate : "It is recorded," says the writer, "that without calling in the aid of any extra labourer, they all set themselves to work, minister and people, men, women, and children, some using the barrow, some the spade, some the trowel, some the hammer, till in a very short time the building was erected *free from any debt*."† One of the trustees has kindly placed at my disposal three of the oldest documents relating to the chapel, copies of which I here transcribe. They will have an interest for some at least of my readers, and are certainly worth preserving in some permanent form. Besides containing the names of several of the

\* *Ibid.*, p. 297.

† *A Brief Historic Sketch of the Lower Chapel.* By the Rev. Samuel Nichols, in *Cong. Magazine*, 1831, p. 134.

principal Tockholes families, the last, in particular, is a striking illustration of the unsettled state of the orthography of the time.

*Copy of Deed Conveying Site for a Chapel,  
dated April 1st, 1710.*

“*This Indenture*, made the first day of April, in the Ninth year of the Raigne of our most gracious Sovereigne Lady Ann, by the grace of God over Great Britain, France, and Ireland Queen, Defender of the ffaith, &c., *Annoque Dom.*, 1710; *Between* James Garsden, of Tockholes, in the County of Lancaster, yeoman, son of William Garsden, deceased, and Jennet Garsden, widow and relict of the said decedent on the one part, and James Marsden, Robert Etough, and James Walmesley, all of Tockholes aforesaid, yeomen, on the other part,—*Witnesseth* that the said James Garsden and Jennet Garsden, for and in consideration of the summe of Three Pounds of current British money to the said James Garsden in hand paid by the said James Marsden, Robert Etough, and James Walmesley, before the execution of these presents, the receipt whereof the said James Garsden doth hereby acknowledge and thereof acquit and discharge the said James Marsden, Robert Etough, and James Walmesley, and for divers other good causes and valuable considerations them thereto moving, have given, granted, bargained, sold, enfeoffed and confirmed unto the said James Marsden, Robert Etough, and James Walmesley, their heires and assignes, all that portion or parcell of land now meered and set forth in and ditched out of and from one close of land called the Upper Croft, lyeing and being in Tockholes aforesaid, parcell of the tenement of him the said James Garsden (the said parcell conteyning by computation Twenty Yards square, and being intended to have a building erected upon it), together with all ways, waters, water courses, ffences, ditches, liberties, easements, and advantages thereto belonging, or therewith enjoyed, and the revercion and revercions, remainder and remainders thereof, and all the whole estate, right, title, interest, use, trust, inheritance, clayme, and demand whatsoever of them the said James Garsden and Jennet Garsden of in or to the same, with true copyes to be had and made at the request

and cost of the said James Marsden, Robert Etough, and James Walmesley, their heires or assignes, of all deeds, evidences, and writings, in the hands or custody of the said James Garsden and Jennet Garsden or either of them, or of any persons in trust for either of them, which do touch or concern the said hereby granted parcell of land, jointly with any other lands or things, with liberty for the said James Marsden, Robert Etough and James Walmesley, their heires and assignes, at their costs on all occasions in law to make proof and use of the said deeds and evidences in maintenance or defence of their title in and to the said hereby granted parcell of Land with the appurtenances : *To have and to hold* the said hereby granted parcell of land and premises with the appurtenances, to them the said James Marsden, Robert Etough, and James Walmesley, their heires and assignes, to and for the sole and only use and behoofe of them the said James Marsden, Robert Etough, and James Walmesley, their heires and assignes, absolutely and indefeasibly for ever. And the said James Garsden doth hereby for himselfe and his heires covenant and grant that he the said James Garsden and his heires the said hereby granted parcell of land and premises with the appurtenances to them the said James Marsden, Robert Etough, and James Walmesley, and their heires, against all persons shall and will covenant and for ever by these presents defend. And the said James Garsden doth hereby for himself his heires and assigns covenant and promise and agree to and with the said James Marsden, Robert Etough, and James Walmesley, their heires, &c., that he the said James Garsden is by good and just tytle in the law seized of and in the said hereby granted parcell of Land and premises with the appurtenances of a good, pure, absolute and indefeasible estate of inheritance in fee simple, and hath full power and authority to grant and convey the same in manner aforesaid. And further that they the said James Marsden, Robert Etough, and James Walmesley, their heires, and assignes, shall and may from time to time and at all times for ever hereafter peaceably and quietly have, hold, use, occupy, possess, and enjoy the said hereby granted parcell of land and premises with the appurtenances, without any let, trouble, burden, charge, or incumbrance whatever. And

lastly, that the said James Garsden and his heires, and all other person and persons claymeing or to clayme by, from or under him the said James Garsden or any of his ancestors, shall and will at any time or times hereafter, at the request and costs of them the said James Marsden, Robert Etough, and James Walmsley, their heires or assignes or any of them, do, make, levy, seal, suffer, and execute or cause to be done all and every such further and other acts, deeds, and assurances in the law whatsoever, be it or they by matter, in fact, or of record, for the further and more absolute granting, conveying, or assuring of the said hereby granted parcell of Land and premises with the appurtenances to and to the use of the said James Marsden, Robert Etough, and James Walmsley, their heires or assignes, as by them the said James Marsden, &c., or their or any of their counsel learned in the law shall be in that behalfe reasonably advised, tendered, or required. And it is hereby agreed and declared by and between all and every the said parties that these presents and the said intended further assurances shall be and enure and be deemed, construed, and taken to be and enure to and for the sole and only use and behoofe of them the said James Marsden, Robert Etough, and James Walmsley, their heires and assignes for ever. *In witness* whereof the said parties to these presents have hereto interchangeably set their hands and seales the day and year first above written.—JAMES GARSDEN, JENNET GARSDEN.—Witnesses—Edmund Eccles, Hugh Marsden, Henry Norris.”

*Copy of Vendor's Receipt for Purchase Money.*

“Tockholes, March ye 10th, 1709-10. Then received of James Marsden, Robert Etough, and James Walmsley, the sume of three pounds for twenty square yards of land as is this day sett out for a Chappel yard, which land I promise to convey according to law. Witness my hand, JAMES GARSDEN his + mark.—In the pressens of us—Hugh Marsden, Thomas Walmsley.”

*Copy of Certificate for Worship.*

“1710.—*Certificate of Justices in Session at Wigan, for Service in Tockholes Chapel—Lanc. SS.:* These are to

certiffye that at a Gennerall Qr. Sessions of the Peace held by adjournment at Wiggan, in and for the County Pallatine of Lancaster, the Nynth day of October; *Anno Dni.* One Thousand Seaven hundred and Tenn, A Certaine Edifice, newly erected within Livesey-in-Tockholes in the said County is recorded for a Meeting-place for an Assembly of persons dissenting ffrom the Church of England, for the exercise of there religious worshipp, pursuant to an Act of Parliament entituled An Act for Exempting their Majesties' Protestant Subjects dissenting from the Church of England from ye Pennalties of certaine Lawes, according to the tenor and purport of the said Act. All which is humbly certified by

“RICH<sup>d</sup>. EDGE,

“Clerk of the Peace there.”

## CHAPTER II.

CONTAINING THE HISTORY OF THE CHAPEL FROM ITS ERECTION  
IN 1710 TO ITS DEMOLITION IN 1880.

THE chapel thus erected and certified for worship was a low, thatched, oblong building. A small square tower at the west end constituted the belfry, and the chapel windows were the small diamond-shaped panes. Alterations were made in the building from time to time previous to its demolition, though not such as seriously to change its antique appearance. Before detailing these, however, I give slightly abridged a copy of the first chapel deed:—

*This Indenture*, made the 10th day of July, in the second year of the Reign of our most Gracious Sovereign Lord George [the First], by the grace of God over Great Brittain, France, and Ireland King, defender of the ffaith, &c., *Annoque Dom.* 1716; between James Marsden, senior, Robert Etough, and James Walmsley, all of Tockholes in the county of Lancaster, yeomen, on the one part, and Henry

Norris, of Hoghton, in the said county, gentleman, Robert Bury, of Hoghton aforesaid, yeoman, Edward Boardman, of Wotton, Robert Boardman, of Livesay, Richard Dewhurst, of Withnell, Richard Haydock, of Tockholes, and Thomas Marsden, of Whittle, all in the said county, yeomen, on the other part, *Reciteth* that whereas certain of his Majestie's Protestant subjects, dissenting from the Church of England, *heretofore had the use of the Parochial Chappell in Tockholes aforesaid certain days monthly for the exercise of their Religious Worship*, and being afterwards abridged thereof by the Bishopp of Chester, they have, rather than contest their liberty thereto with his Lordship bought a parcell of land, part of the close called the Upper Croft within Tockholes aforesaid, being about Twenty yards square, and thereupon have built an Edifice which is now certified, recorded, and used for the worshipping of such Dissenters, and the estate in law thereto is now vested in them the said James Marsden, Robert Etough, and James Walmsley: *Now* this Indenture *witnesseth* that they the said James Marsden, Robert Etough, and James Walmsley, to the intent to continue the place so purchased and recorded for the religious worship of such Protestant Dissenters according to the laws tollerating the same, and to that end for granting the title thereto to proper persons, and for and in consideration of the summe of ffive shillings of current British money to them in hand paid by the said Henry Norris, Robert Bury, Edward Boardman, Robert Boardman, Richard Dewhurst, Richard Haydock, and Thomas Marsden, the receipt whereof is hereby acknowledged, and for divers other good causes and valuable considerations, have granted, aliened, enfeoffed, sold, released and confirmed, and for them and their heires do hereby grant, &c., unto them the said Henry Norris, &c., their heires and assignes for ever, *All* that the aforesaid parcell of land with the appurtenances, being about Twenty yards square, part of the said Upper Croft, those lyeing and being in Tockholes aforesaid, with the Edifice, Chappell, or Building thereupon erected, with all and singular houses, edifices, buildings, hedges, ditches, fences, ways, waters, watercourses, liberties, easements, and advantages thereto belonging, or therewith usually enjoyed, and the reversion and reversions, remainder and remainders

thereof, and all the whole estate, right, title, interest, use, trust, inheritance, claime and demand whatsoever of them the said James Marsden, Robert Etough, and James Walmsley, and their heires, of, in or to the same. *To have and to hold* the said Edifice, Land and premises with the appurtenances to them the said Henry Norris, &c., and their heires, to and for the sole and only use and behoof of them the said Henry Norris, &c., their heires and assigns for ever, as Feoffees and Trustees to the intent and purpose that they shall permitt and suffer the said Edifice and premises to be quietly used and enjoyed for the religious worship and service of his Majestie's Protestant subjects dissenting from the Church of England, according to the laws in being, so long and so farr as by law the same shall be permitted. And to this further intent, that the survivors of them the said Henry Norris, &c., shall within twelve months after the death of any of them the said Henry Norris, &c., elect and nominate another Protestant Dissenter to be a Trustee herein the room of such decedent, and that when there shall only be three of them the said Henry Norris, Robert Bury, Edward Boardman, Robert Boardman, Richard Dewhurst, Richard Haydock, and Thomas Marsden, surviveing, such survivors shall grant over the said Edifice, Land and premises with the appurtenances, and their title therein, to such new Trustees (and surviveing old ones), being Protestant Dissenters as aforesaid, as shall be agreed upon by such survivors and new Trustees, on the trusts and for the uses aforesaid, to the end the said religious service there may be continued whilst the same shall by law be tolerated or permitted. *In Witness* whereof the said parties have hereto interchangeably sett their hands and seals the day and year first above written.—JAMES MARSDEN, ROBERT ETOUGH, JAMES WALMSLEY.—(Witnesses) —William Shawe, Joseph Shawe.

In conformity with the requirements of the latter part of this deed, by an indenture dated March 2nd, 1735, the trustees being reduced to three, viz., Henry Norris, Robert Boardman, and Richard Haydock, conveyed the chapel and site to a new body. These new trustees were Adam Richardson, James Marsden (son of Hugh Marsden), Thomas Aspiden, all of Tockholes; Ralph Walmsley, of Upper Darwen, James

Marsden, and Peter Marsden the younger, of Withnell, all yeomen.

At this point there may appropriately be given the names of some of the earliest contributors to this place of worship, with the amounts contributed. They are extracted from an old MS. book of seat rent collections in the possession of Mr. Henry Aspden, of Darwen, whose father and grandfather were formerly deacons of the Church. A few of the early leaves have gone from the book, but even in its present imperfect form it is invaluable, and covers a period of the Church's history from May, 1715, to November, 1751, untouched by any other documentary evidence. The collections were taken half-yearly, the first recorded one being taken in May, 1715, the particulars of which are as follows:—

	£	s.	d
Mrs. Walmsley .....	0	2	6
Robert Smaley .....	0	2	0
Edwd. Boardman .....	0	1	6
Jno. Marsden .....	0	7	0
Tho. ffoole .....	0	2	0
Tho. ffishwick .....	0	1	0
Oliver Pearson .....	0	2	0
John ffarnworth .....	0	0	6
Wm. Bolton .....	0	2	6
Geo. Woodcocks .....	0	2	6
Richard Dewhurst .....	0	2	0
Tho. Holden .....	0	2	0
Thurstan ffishwick .....	0	2	0
Deborah Walmsley .....	0	1	6
Christopher Marsden .....	0	2	6
Eliz. Topping .....	0	1	0
James Haydock .....	0	2	6
John Green .....	0	1	0
John Aspden .....	0	2	6
James Walmsley .....	0	10	0
Mrs. Coop's Interest .....	1	0	0
Robt. Boardman .....	0	1	6
Robt. Berrie .....	0	1	6
Robt. Etough .....	0	5	0
Henry Norris .....	0	5	0
	<hr/>		
	4	3	0
Sacrament Money .....	0	7	6
	<hr/>		
In all .....	4	10	6

At the foot of the page is the following: "Received the contents hereof by me, JOHN WADDINGTON:" probably the deceased minister's son.

The second of these collections, taken in October of the same year, is as follows:—

	£	s.	d.
James Walmsley .....	0	10	0
Alex. Gerrard .....	0	2	6
George Woodeoke .....	0	2	6
Thomas Marsden .....	0	5	0
Daniel Catterall .....	0	4	0
William Bolton .....	0	2	6
Roger Fishwicke .....	0	5	0
Alis Livesay .....	0	1	0
Thomas Withnell .....	0	1	0
James Haydock .....	0	5	0
William Halliwell .....	0	2	0
Widdow Topping .....	0	2	6
William Haworth .....	0	2	6
Ralph Walmsley .....	0	10	0
Oliver Pearson .....	0	5	0
Thurstan fishwicke .....	0	2	6
Thomas foole .....	0	5	0
Widdow Marsden .....	0	5	0
James Marsden .....	0	2	6
John Aspden .....	0	5	0
Edward and Robert Boardman .....	0	5	0
Henry Norris .....	0	5	0
James Marsden .....	0	5	0
Thomas Holden .....	0	5	0
William Dewhurst .....	0	10	0
Robert Etough .....	0	10	0
Total .....	6	2	6

The sums contributed by these early pew holders will not be considered large, but it should be remembered that money was much more valuable at that time than now. It would also appear that the seat rents were not fixed for any length of time, for on comparing the two lists a considerable rise will be found in the latter, and subsequent collections in the book show the same thing. The Hoghton family have already been named as patrons of Nonconformity in Tockholes. Two large square pews in the centre of the chapel were owned by them, to the door panels of which were

affixed the shield and monogram of Lady Mary Hoghton, widow of Sir Charles Hoghton who died in 1710. The pew doors bore this date. In the seat rent book already named the Hoghtons of the Tower first appear as contributors in 1716, and their contribution was as follows :—

	s.	d.
1st [Pew] of the Honorable. Lady Hoghton ...	7	0
2nd Ditto .....	7	6

The year after Lady Hoghton's pews were respectively 8s. and 12s. 6d. On the small contributions towards public worship of this opulent family, Dr. Halley thus remarks : "I can scarcely say it [the Church] flourished under their liberality, as well as their patronage, for they did not consider it beneath their dignity to allow their minister to derive a considerable part of his support from the funds of the London mercers, grocers, and other traders."\* The last entries in this book bear date Nov. 17, 1751, and the contributors are the following : Jeremiah Grime, James Marsden, Robert Dewhurst, Elizabeth Plumb, Adam Richardson, Jane Walmsley, Lydia Walmsley, Joseph Grime, Robert Haworth, John Topping, Hannah Aspden, James Towers, John Woodcote, Richard Houghton, Thomas Beardwood, Peter Marsden, Lawrence Haslam, Henry Jepson, Roger Ward, Hugh Wood, Benjamin Ingham, Widow Hodson, Ebur Haworth, John Watson, Widow Kershaw, Lawrence Halliwell, William Boardman, Thurstan Marsden, George Berry, Widow Derbyshire, William Marsden, Robert Marsden, William Houghton, John Ward, Humphrey Gorse, John Marsden, Halliwell's Daughters, Quarters Marsden, Alice Marsden, Joseph Astnough, Jenet Houghton, Thomas Towers, Hester Astmough, Henry Berry, Margaret Marsden, Joseph Berry, Robert Boardman.

The first alteration in the building of any moment took place during the ministry of the Rev. James McQuhae, in the year 1777. The congregation had so far increased that more accommodation was required. Accordingly the west or old gallery was put in ; but to do this necessitated removing the thatched roof and raising the walls some three or four feet. The original diamond-shaped window panes also gave place

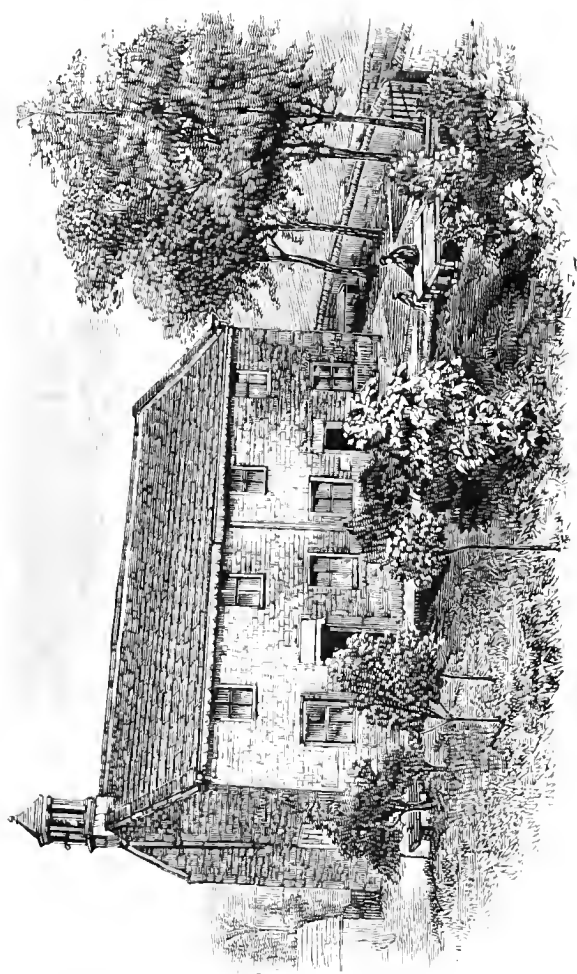
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\* *Lancashire Puritanism*, vol. ii., p. 423.

to small squares with mullions. The bell cot was fixed upon the gable of the building, to which a flight of steps on the outside led, and from which by means of a little doorway the gallery was entered. Traces of these steps, as also of a mortar mould underneath the thatch which ran round the building and marked its original height, might be clearly seen before the chapel was taken down. The second or east gallery was added in 1780, and the front or new gallery in 1822.

No serious alterations were further attempted until the year 1870, when the Rev. John Robinson was minister. The roof of the chapel had for some time appeared unsightly, as well as unsafe, and the desire was prevalent to clothe the building in a somewhat more modern garb. The roof was therefore repaired, the mullioned windows were made to give place to the large modern panes as seen in the engraving, stained glass windows inserted in the east and west ends, and to throw more light into the pulpit a window was put into the wall leading up to it. Internally also extensive alterations were made. The greater part of the chapel was re-floored, the old square pews dispensed with, and long single ones substituted. Important alterations were also made in Silk Hall, which will be more fully noted in a subsequent chapter. The cost of the whole undertaking was about £100, which was completely met by subscriptions and collections at the opening services.

The annexed engraving represents the chapel as it stood up to its demolition in 1880. It measured 41ft. by 26ft., and was supposed to seat about 300 persons. One long aisle traversed it from east to west, a shorter one from each door intersecting, the one from the east door leading into the vestry. The pulpit was fixed against the north wall, from which the three galleries seemed only at arms' length: the singing pew was beneath the pulpit. At one time it is said there were two pulpits in the chapel, the second being for the clerk or precentor, which stood upon the landing of the steps leading up to the other pulpit. Over the one for the minister there was at some time a sounding board, which hung by a chain or iron rod fixed in the ceiling, the staple of which was visible before the chapel was taken down. The pews were all made



OLD INDEPENDENT CHAPEL, TOCKHOLES, ERECTED A.D. 1710.



of oak, and some few designed for the principal families were large square ones. On the door panels of many of these pews were inscribed the dates and initials of the original holders. In the aisle leading from the east doorway were the following :—

D.  
17 W. I. 19 = William and Jane Dewhurst.

E.  
17 R. 16 = Robert Etough.

In the Long Aisle :

I. : H. = James Haydock.  
17 : 16

G.  
17 I. E. 19 = John and Elizabeth Green.

T.  
T. E. = Thomas and Elizabeth Topping.

A.  
I. : A. = John and Alice Asplen.

F.  
17 T. G. 11 = Thurstan and Grace Fishwick.

B.  
E. : R.  
1711 = Edward and Robert Boardman.

O. : P. = Oliver Pearson.

F.  
R. S. = Roger and Sarah Fishwick.

West End Gallery :

M.  
R. : E.  
1711 = Richard and Elizabeth Marsden.

H.  
T. : M.  
1711 = Thomas and Mary Holden.

The graveyard is not very rich in tombstones of any age. As will be afterwards seen, the principal families were buried within, not outside, the chapel. Before the old chapel was taken down there were a few from which the inscriptions

had gone, but these stones have now disappeared. The oldest in the yard is to the memory of "John Boulton," who died in 1737, aged 48, and a son John who died in 1733.

Thus far we have been chiefly concerned with the material building: we must now look at its history as a religious institution. It has already been stated that few documents remain to help us. The old Church Book, which, had it been in existence would have been a priceless treasure, has in some way disappeared. One is loath to believe the story that nearly a century ago the daughters of one of its ministers tore up its valuable pages for hair paper. But gone it has in some unaccountable fashion, and the more spiritual work of the Church in its early life we shall probably never know.

We have seen that in early times a friendly feeling existed between the Presbyterians or Dissenters and Church people of Tockholes, so much so that they worshipped alternately in St. Michael's Chapel. From some cause or other that friendly feeling disappeared, and a spirit of strong antipathy grew up between the two parties. Dr. Halley, in a note, gives some curious information upon this point supplied by a Tockholes minister—Rev. Noah Blackburn. He says: "A very strongly-marked separation distinguished Dissenters and Churchmen in that neighbourhood. People never thought of changing their religion. Church folk were Church folk through life, and Presbyterians were Presbyterians, and their children after them. If a Churchman married a Presbyterian woman (a very unusual occurrence), each continued to attend the accustomed place of worship, while of their children, the boys uniformly went with their father, and the girls with their mother, to church or meeting as the case might be. A conversion of a brother to his sister's religion was scarcely ever known."\* Surely the Bishop of Chester, who disturbed the friendly arrangements hitherto existing between the two parties, must have been largely responsible for this subsequent bitterness.

For many years this Presbyterian meeting-house at Tockholes was a Nonconformist centre for miles around. It may, perhaps, be well to point out once for all that the term Presby-

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*Lancashire Puritanism*, vol. ii., p. 430. Note.

terian as applied to the Tockholes Church, and indeed to many others of that time, is not strictly accurate. As an organised religious system Lancashire Presbyterianism received its death-blow with the fall of the Long Parliament. The churches so denominated, therefore, were Presbyterian only in some of their usages and doctrines; they are much more correctly described as Congregational, or Independent. To this Independent meeting-house at Tockholes, then, people were accustomed to come for many miles; and there is a tradition yet implicitly believed in the village, that many brought with them their looming and milking stools to be used as seats. We have seen amongst the first Trustees of the chapel Henry Norris and Robert Bury, of Hoghton; Edward Boardman, from Witton; Richard Boardman, from Livesey; Richard Dewhurst, from Withnell; and Thomas Marsden, from Whittle. Some of these places would be at least seven or eight miles away. Darwen had early its own place of worship and its own minister; but there was no meeting place at Blackburn for many years, consequently people came in large numbers from that town to Tockholes. Now-a-days Nonconformity is seen in its strength in our towns. Even in opulent and liberal Lancashire and Yorkshire the rural Dissenting interest has often a tough struggle for existence, whilst in the southern counties the hardships of the Dissenting village congregation and its minister are simply indescribable. The case was different in the 17th and greater part of the 18th centuries. Nonconformity scarcely existed in towns. It was in secluded villages, where it would be more difficult for persecution to operate, that Dissenters erected their houses of worship, to which for generations multitudes came from all parts of the country. It is, therefore, to these old village churches that our wealthy and powerful town churches owe an immense debt of gratitude.

To the credit of the Church at Tockholes it should be stated, that it remained faithful to Evangelical principles when many were being carried away with the wave of Socinianism, which swept in particular the northern counties of England, during the 18th century. History shows how from time to time great religious controversies have impressed themselves upon particular centuries. The 18th was the century

when the minds of men were fiercely agitated by the Trinitarian controversy. Arianism, which taught that the Father alone was pure Deity : Socinianism, which said that Jesus Christ was mere humanity, and which is modern Unitarianism, appeared to have strange fascinations for many of the Dissenting ministers of the middle of the 18th century. The greater part of the old Presbyterian Churches lapsed into Unitarianism ; only a few, such as Greenacres in Oldham, Whitworth, Elswick, Darwen, and Tockholes, which had remained firm in the dark night of persecution, continued so in the no less trying hour of error, until Whitfield and Wesley came, and Evangelicalism revived.

Some time in the year 1777 the first Dissenting congregation in Blackburn was formed. Many of the worshippers at Tockholes Chapel, from Blackburn, were Scotch people, for whom the Scotch minister at Tockholes—Rev. James McQuhae—had great attractions. They therefore prevailed upon him to come and settle amongst them at Blackburn, and in this way originated Chapel Street Chapel, and organised Independency in that town. Tockholes gave up both its minister and many of its leading families to accomplish this. It would carry us much too far from our present purpose to attempt a sketch of the growth of Independency in Blackburn since that time. This, moreover, has been well done by Mr. Abram, to whose book I am indebted for the following particulars, which shall suffice : The old chapel, built for the Rev. James McQuhae at Blackburn, stood until destroyed by fire in 1872 ; and the present handsome structure, erected at a total cost of £18,343, was opened on June 25, 1874. James Street Church was formed in 1839, and its present chapel seats 1,000 persons ; Mill Hill in 1847, chapel accommodation for 950 ; Park Road in 1852, with sittings for 900 ; Montague Street in 1862, with sittings for 700 ; Furthergate in 1874, with sittings for 800.\* In addition to these the Belthorn and Great Harwood interests are due to the activity and enterprise of the parent Church at Blackburn ; but Tockholes may fairly claim to be the “ Jerusalem,” which is “ above,” and the “ mother of them all.”

During the present century other withdrawals of a less satisfactory character have once or twice taken place. The history of the Church during this period is a somewhat troubled one; frequent changes of pastorate, and a few unpleasant episodes are to be met with. Fidelity says that at least these should be mentioned, though no useful purpose will be served by detailing them at length. It ought also to be stated that in a history spreading over nearly 240 years, the marvel would be if such incidents were not to be met with. There are few churches of half the age that can show a more even history than this. In the Rev. Thomas Whiteley's time, in the year 1803, Bethesda Chapel was built. Some difference with the minister was the cause of separation; and the seceding party joined Lady Huntingdon's Connexion. Worship was kept up here for several years, but eventually the people went back to the old chapel.

A painful incident took place on Sunday, January 2, 1853, on the settlement of the Rev. Charles Bingley. Differences had arisen between the Church and the Trustees, the latter claiming the sole right by deed to appoint a minister. They therefore refused to sanction the Church's appointment of Mr. Bingley, and on the date named locked out from the chapel both minister and congregation. The doors were eventually forced, and service proceeded with as usual. Mr. Bingley's settlement, though at its beginning so unpropitious, was both happy and useful. About this time, also, another party left the chapel, and for several years had worship in a little room at Top o'th' Low, belonging to the farm now tenanted by Mr. Thomas Scholes.

The present Church Book does not date further back than 1837. The Rev. James Porter was then minister, and during his time a few changes occurred which are at least worth notice. Under date of August 4th, 1837, there are these two entries:—

“It was carried by a majority of the members present that the administration of the Lord's Supper, which had previously occurred at intervals of two months, should in future take place every month.”

“That the Church meetings, previously held at half-past two o'clock in the afternoon of the Friday preceding the cele-

bration of the Lord's Supper, should be held in future in the evening of the same day."

That the Church meetings should have been held on Fridays, and especially in the afternoon, will seem strange to us now, but to a farming and hand-loom population that time would be as convenient as any.

Mention has already been made of the Whit-Tuesday festivities, when services were held in the chapel. The collections taken at these services were devoted to the London Missionary Society. Mr. Porter, however, felt that the evils of the day more than counterbalanced any good done by these services, and resolved that they should, if possible, be discontinued. Bearing upon this matter in the Minutes of the Church Meeting held April 6th, 1838, occurs this statement: "As Whit-Tuesday has long been a day of dissipation in the Township, dissipation which has gradually arisen from the Dissenters holding a holiday upon that day, it is most desirable that, can the objects to which the holiday has been of late devoted, be secured by other and less objectionable means, the particular observance of that day should cease." At that meeting a resolution was carried that the Whit-Tuesday services be omitted for that year. In this attempt to terminate a long-standing evil Mr. Porter was well seconded by Robert Leaver, a good and worthy deacon. These Whit-Tuesday revels did not long survive this time. Nothing of special interest occurs in the Church Minutes until we come to the 2nd of August, 1849. The Rev. Robert Abram, of Marsden, having intimated his acceptance of the call sent by the Tockholes Church, Moses Aspden, deacon, was appointed at this meeting to write to the Marsden Church expressing their sympathy and good wishes for them. It is much to be regretted that this most Christian custom has fallen into disuse. It is often said that amongst ministers there is quite a scramble for Churches; it may be said with even greater truth that often Churches care little what injuries they inflict upon others, provided they can secure the *best* man.

During Mr. Bingley's pastorate, Dr. Watts's hymns were superseded by the Leeds Selection; and a series of special religious services was held. There are yet living many

into whose hands this little work may fall who took part in those services, and who will have pleasure in reading the following, copied from a handbill circulated at the time :—

You are earnestly invited to attend the following  
**Special Religious Services,**  
To be held in connection with the  
**INDEPENDENT CHAPEL, TOCKHOLES.**

SATURDAY EVENING, OCTOBER 15TH, 1853,

There will be a preparatory Prayer Meeting, and an Address on the Advantages of Special Religious effort.

LORD'S DAY, OCTOBER 16TH.

Sermons will be preached on the following subjects :—

Morning.—God's expostulation with His People.

Afternoon.—The Spiritual Sluggard aroused.

Evening.—The Youthful heart claimed for God.

There will be a Prayer Meeting on each successive Evening of the Week, and Addresses as follows :—

*Subject of Address.*

Monday.—The connexion between Prayer and the outpouring of the Holy Spirit.

Tuesday.—Christian Responsibility.

Wednesday.—The awful state of the Unconverted.

Thursday.—The danger of Delay.

Friday.—Early Piety conducive to happiness and usefulness.

Saturday.—The sin of neglecting the salvation of the Soul.

LORD'S DAY, OCTOBER 23RD.

Morning.—The Great Question proposed.

Afternoon.—The Great Question answered.

Evening.—The Waverer urged to immediate decision.

MONDAY EVENING, OCTOBER 24TH.

The Anxious Enquirer directed and encouraged.

The Sabbath Services will be held in the Old Chapel at the usual hours.

The Week evening Services will be held in the Upper Room, Silk Hall, each to commence at half-past 7 o'clock.

At these services, besides the Pastor, the following ministers rendered valuable help: Revs. D. Williams, then at Park Chapel, Blackburn, now at Bolton; George Berry, late of Lower Chapel; H. Cocks, afterwards minister here; Wm. Barker; J. Unwin, of Belthorn; A. Fraser, of Chapel Street, Blackburn.

Deep interest has been taken in the London Missionary Society by the Church at Tockholes from early times. Itself far from rich, it has contributed not ungenerously to the funds of this society. From the *Evangelical Magazine* I have gathered a list of contributions from this Church to the Society, one or two items of which I insert as being interesting:—

Feb. 16-March 16, 1816.	£	s.	d.
Rev. T. Whiteley and Friends.....	5	0	0

Aug. 27-29, 1816.	£	s.	d.
Rev. T. Whiteley and Friends.....	2	0	0

July 1-31, 1830.	£	s.	d.
Tockholes Chapel—Rev. Mr. Speakman—			
Collection after Sermon and Public			
Meeting .....	4	10	6
Miss Emma H.....	0	18	1
Small Sums .....	0	12	0
	6	0	7
Less Expenses .....	0	17	0
	5	3	7

July 1-31, 1831.	£	s.	d.
Tockholes—Rev. — [R. Pearson] Collec-			
tion after Public Meeting .....	4	8	9
Missionary Boxes of			
Miss Emmett ....	2	2	5
Miss Leaver .....	2	14	0
Mrs. Cocker .....	0	10	8
	9	15	10
Less Expenses.....	0	8	0
	9	7	10

Oct. 13—Nov. 10, 1851.	£	s.	d.
Tockholes—Collection .....	5	0	0
Juvenile Association for Orphan Girl and Boy at Salem, called Mary and Robert Abram .....	5	0	0
	<hr/>		
	10	0	0

The following notice of two Missionary Meetings held here I also copy from the *Evangelical Magazine* :—

“On the morning of June 9th, 1829, the Rev. J. Alexander, of Norwich, preached on behalf of the London Missionary Society, in the Independent Chapel, Tockholes. In the afternoon a public meeting was held in the same chapel. Mr. Hoole, of Blackburn, having been invited to occupy the chair, resolutions were moved and seconded by the Rev. J. Alexander, and the Rev. J. Edmonds, and by the Rev. Messrs. Carnson, Eltringham, Fletcher, Jones, Forster, W. Alexander, Winder, and Speakman. The chapel was exceedingly crowded with an attentive and deeply interested congregation, and, as no Missionary Society has existed in Tockholes, it was resolved that a Branch Society should immediately be formed in connection with the Blackburn Auxiliary. It is hoped that the salutary impressions which were made on the minds of the audience will long be productive of corresponding practical effects. The collections amounted to £6 13s. 7½d.”\*

“Tuesday, June 9th, 1835.—Public Missionary Meeting at Tockholes; chairman, Mr. Joseph Eccles, of Blackburn; speakers, Mr. W. Hoole; Rev. Messrs. Carnson, Carruthers, Parry, Nichols, Knill, Newnes, and Wardlaw.”†

The American Civil War broke out in 1861, and this brought about the Cotton Famine, which fell with terrible force upon Lancashire. Thus and the following years will not soon be forgotten in the county. Tockholes suffered, as did other places. Common suffering brought Church people and Dissenters together, and they worked together on common committees for the relief of the poor and needy. Many of the unemployed were engaged to do work for the township in the shape of mending roads, and one road in particular

\* *Evangelical Magazine*, 1829, p. 377.

† *Ibid.*, 1835, p. 304.

remains as a memorial of that terrible time ; the one above 'Top o' th' Low to Three Lane Ends was then levelled. A proposal was discussed to do the same with Morris Brow, which has always been one of the main hindrances to vehicular communication with Blackburn, but this was found to be too serious an undertaking. During these trying years the Church supported its minister without extraneous help.

During Mr. Robinson's ministry a new departure was taken by the Church in the form of Temperance work. Good Templary at this time was coming into prominence ; and in 1873 several young men from Withnell joined the young people at Tockholes in forming the "Hope of Tockholes Lodge." The society answered a useful purpose, reclaiming some who had been intemperate, and creating a strong Temperance sentiment, which exercised a wholesome influence upon the village generally. As likely to be interesting to some of my readers because of the pleasant memories it will awaken, I here print one of the early syllabuses of this institution :—

Hope of Tockholes Lodge, I.O.G.T., No. 2286. Programme of Business, &c., for the Quarter ending November 1st, 1873. Lodge meetings commence at 7-45 punctually on Tuesday evenings, in the Lecture Room, Tockholes.

Officers for the term ending February 1st, 1874.

Bro. Enoch Hargreaves, D.G.W.C.T.

Bro. J. Robinson, P.W.C.T.	Bro. B. Nightingale, W.C.
" J. Billington, W.C.T.	" R. Bolton, W.M.
Sis. M. Willacy, W.V.T.	Sis. A. Sumner, W.D.M.
Bro. R. Wignall, W.S.	Bro. M. Cottam, W.I.G.
" Jos. Morris, W.A.S.	" J. Billington, W.O.G.
" Samuel Smith, W.F.S.	" W. Shaw, W.R.H.S.
" Geo. Yates, W.T.	Sis. E. Nightingale, W.L.H.S.

A regular attendance is earnestly requested.

Committees—Finance: Bros. Wm. Butterfield, R. Barker, and William Shaw. Care of Sick: Bros. R. Barker, B. Nightingale; Sisters Willacy and N. Nightingale.

Good of Order: Bros. Billington, Barker, Yates, B. Nightingale, and Hargreaves. Committee for visiting Absentees and Candidates: Bros. Moses Brindle, R. Bolton, G. Smith, and S. Brindle.

Three papers were read during the quarter: one by Bro. Rev. J. Robinson, on "The Power of Memory;" one by

Bro. Billington (now a Methodist Free Church minister), on "Both Sides of the Question;" and one by Bro. B. Nightingale, on "The Brotherhood of our Order."

After a time the lodge was transferred to Brinscall, and thence to Chorley.

Towards the end of Mr. Robinson's ministry the cotton trade of the district began to wane. "Redmayne's" Mill was closed, and eventually taken down. Since that time also the Hollinshead Mill has at various times been stopped. Many of the old families therefore have had to remove to Blackburn, Darwen, and other towns; and as already noted, Tockholes contains fewer inhabitants now than at any time during this century. On anniversary and other special occasions, however, friends and sympathisers come from surrounding districts to show their respect for the place to which they owe so much.

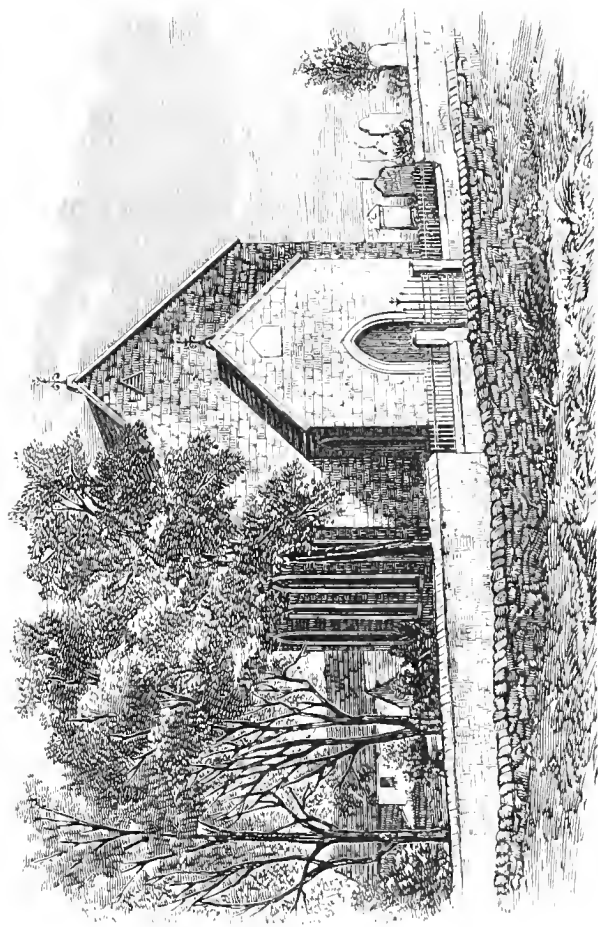
### CHAPTER III.

#### BEING A DESCRIPTION OF THE NEW CHAPEL.

THE present new building was rather a necessity than a thing of choice. During the Rev. Albert Lee's pastorate, the roof of the chapel, which with little alteration had stood since the chapel was raised in 1777, was found to be utterly unsafe and to demand a new one. The original design of the promoters of the enterprise was to preserve externally as nearly as possible the antique appearance of the building; nay, even to restore unto it some part which in process of time it had lost. The walls were to be left untouched, only raised about a yard, and mullioned windows were again to take the place of the modern lights inserted in 1870. Internally, however, everything was to be changed. The old oak pews were to make way for those of more modern construction; the pulpit was to be replaced by a new one at the west end of the chapel; whilst at the other end it was intended that a porch should

lead out into the roadway. Behind the pulpit two vestries were to be built, one for the minister and a spare vestry, and over them an organ or choir chamber; whilst a single gallery at the east entrance was to be sufficient. On Sunday, February 15, 1880, the Rev. Albert Lee preached for the last time in the old building to a crowded congregation from the appropriate words: "He will ever be mindful of his covenant." (Psalms cvi., 11.) The sermon reminded the people of God's faithfulness to his covenant in the dark day of persecution, giving at some length as an illustration of this the history of the Church here. A tolerably complete report of the sermon may be found in the *Darwen News* of February 21st, 1880. It soon, however, became evident that the original intentions could not be carried out. On the roof being removed the mainstays gave way and threatened to come to the ground. To raise the walls under such circumstances was an impossibility, whilst on all sides the unsafe condition of the old building became apparent. It was accordingly resolved to pull the old structure down and erect an entirely new one. Even the most passionate antiquarian, whilst regretting this decision, will hardly venture to censure. Though the building of 1710 was alive with most sacred memories, and spoke with voices saintly and venerated to its worshippers, it was best to have a building that was safe. Something of the energy and determination which characterised the Tockholes Nonconformists in 1672, when they secured their first meeting place, appears to have possessed their descendants in building this last house for public worship. The old chapel was last used for worship on Sunday, February 15, 1880; and on Saturday afternoon, the 8th of May of the same year, two memorial stones of the new chapel were laid. The day being fine, a large number of friends assembled, many of them being from neighbouring towns. Amongst those present were the Revs. J. McDougall, M. G. Astbury, and A. Lee, Pastor; Messrs. W. Snape, J. P., Darwen; J. Fish, J. P., Blackburn; J. Baron, J. P., Darwen; A. E. Eccles, Chorley; E. B. Redmayne, Blackburn; J. Leach, Chorley; John Leigh, Withnell.

After singing a hymn, the Rev. M. G. Astbury read a portion of scripture and offered prayer. The Pastor then made a short statement, and presented to Miss Walsh, Atlas



NEW CONGREGATIONAL CHAPEL, TOCKHOLES, ERECTED A.D. 1880.



House, Darwen, a mallet and trowel, the mallet being made out of a piece of wood taken from the old building. With these she laid the first memorial stone. The Rev. James McDougall addressed the assembly, after which Mr. Lee presented a second mallet and trowel to Mr. J. Fish, J.P., with which he laid the second memorial stone. Addresses were given by Messrs. W. Snape, A. E. Eccles, and the Pastor. Tea was afterwards partaken of in the Silk Hall room, and in the evening an entertainment was given in the Bethesda Chapel to a crowded house. The collection at the stone-laying amounted to £51 18s. 1½d.

The chapel was opened for worship on Thursday afternoon, September 9th, 1880. The Rev. J. A. Macfadyen, M.A., D.D., preached to an overflowing congregation from the words: "But I say unto you that in this place is one greater than the temple," Matt. xii., 6. On the following Sunday September 12th, the opening services were continued, when the Rev. A. B. Grosart, M.A., LL.D. (Presbyterian), Blackburn, preached in the afternoon; and the Rev. M. H. Whetnall (Baptist), Blackburn, preached in the evening. On Sunday, September 19th, the Rev. Hugh Campbell, M.A., of Wigan, preached afternoon and evening.

The new chapel is in striking contrast with the old one. Its style is mixed Gothic. In each of the two long sides are four long windows, worked in diamond-shaped pattern, with pitch pine frames. It is entered at the east side by means of a porch, over which a stone has been placed containing the following inscription:—

Church formed A.D. 1662.  
Former Chapel built A.D. 1710.  
Rebuilt A.D. 1880.

Inside the porch is another mural tablet to the left, on which is the following:—

John Leigh, Contractor.  
Rev. Albert Lee, Pastor.  
J. T. Gregson, Secretary.

An aisle runs from the porch down the centre of the chapel to the pulpit, and on each side of this aisle lie all the pews.

The pulpit, which is the most striking object meeting one on entering the chapel, is erected in memory of the late Mrs. Walsh, of Darwen, and is the gift of her husband, Mr. John Walsh. It rests upon ornamental walnut columns, is finely upholstered, and made of best pitch pine, and is the workmanship of Mr. T. Fawcett, formerly of Tockholes. In the communion a handsome chair and table, made of polished pitch pine, the gifts of Mr. J. T. Gregson, of Tockholes, are to be seen. Behind the pulpit are doorways leading into two vestries, and above the vestries is the organ chamber. An organ adds to the beauty of the place, the gift again of Mr. John Walsh. There is only one gallery, and this is over the east entrance, a flight of steps to the right of the porch leading up to it. Here will be found serving as panelling for the walls most of the old pew doors, the inscriptions upon which have been already noted. Respecting the roof of the chapel, the *Darwen News* has the following :—

“The roof, which has been greatly admired, is supported by three sets of principals, well framed and bolted together, and resting upon ornamented stone corbels. The ceiling is likewise boarded with pitch pine, and having between each set of principals spaces for ventilation, which has been planned upon the newest principle. Along the base of the roof there are plaster plinths, with quatrefoils set in colours. The walls are covered with plaster, while over the windows there are plaster mouldings, terminating in ornamental plaster corbels.\* The plans and specifications were drawn up by Mr. J. T. Gregson, who acted also as clerk of the works, and in other ways gave most valuable assistance to the undertaking quite gratuitously. The contract was set to Mr. John Leigh, of Withnell, who sublet it as follows: Joiners’ work, Mr. John Leach, Chorley; plasterer, Mr. Barker, formerly of Tockholes; painter, Mr. Thomas Hargreaves, Darwen. The iron rail and gates were supplied by Messrs. Entwisle and Nutter, of Darwen; the heating apparatus was patented by Mr. Porritt, of Farnworth, near Bolton. Besides these alterations in the chapel, the burial ground was also greatly enlarged, and a new wall put

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\* *Darwen News*, September 11th, 1880.

round on the Bethesda side. The whole undertaking cost £926 3s. 5d. Towards this sum £252 7s. 6d. was raised by subscription; £31 14s. 7d. had been deposited in the bank; closing services in old chapel, £12 11s. 8d.; laying memorial stones, £51 18s. 1½d.; opening services, £83 15s. 7d.; tea meeting and sale of old material, £6 18s. 5d.; leaving a debt upon the building of £486 17s. 6½d. To liquidate, in part at least, this debt, on the 12th of May, 1882, a bazaar was held in the Co-operative Hall, Darwen, which was opened by the Mayor, Wm. Snape, Esq., J.P. It was kept open the two following days, and the proceeds of the sale amounted to £265 8s. 11d. At the beginning of this year (1886) the debt upon the building stood at about £120. It is a pleasure for me now to be able to record that it has since been completely removed. Mr. John Walsh, who has been frequently mentioned as a liberal patron of Tockholes Chapel, promised the sum of £30 providing the other part was raised by the end of May. Special efforts were accordingly put forth at their recent anniversary, and by the help of subscriptions from friends the required amount has been raised. The Church may therefore breathe freely once again, and rejoice in the prospect of unfettered service for the Master.

#### CHAPTER IV.

##### CONTAINING SOME ACCOUNT OF ITS ENDOWMENTS.

THE chapel endowments are neither many nor large, and in several instances they have been exhausted, the money having been expended upon the estate. Such as they are, however, they witness to the interest the early friends of this place of worship have taken in it. The first is a list of small sums taken from the old Seat Rent Book already several times named. Nothing is known about them beyond what is here stated:—

	£	s.	d.
May 1716 Mrs. Coop's Interest .....	1	0	0
Oct. 1719 Andrew Makinson's Interest.....	1	0	0
Abbott's Interest ..	1	0	0
May 1720 James Marsden, Peter's Interest.....	0	5	0
May 1724 Interest from Edward Boardman.....	1	10	0
Interest from James Marsden .....	0	7	0
May 1728 Interest from William Grimshaw's Wife...	1	3	0
May 1736 I. M. James Marsden .....	0	6	0
W. G. William Grimshaw .....	1	1	3
E. B. Edward Boardman .....	1	10	0
May 1733 R. W. Ralph Walmsley's Interest .....	1	2	10
R. B. Interest.....	0	6	0
Nov. 1734 E. B. Interest .....	2	0	0
May 1735 Executors of E. B. Interest ..	1	0	0
A. B. Interest.....	0	6	0
I. M. Interest.....	0	6	0

The next entries are :—

Nov. 1735 Cross's Interest .....	2	10	0
May 1736 Cross's Interest .....	2	10	0
I. M. Interest.....	0	2	0
May 1738 Cross's Interest .....	2	10	0
and 2s. 6d. one quarter for £20.			
May 1740 Cross's Interest ..	3	0	0
I. P. Interest .....	0	6	0
May 1743 Pickop's Interest .....	0	11	0
May 1744 James Entwistle's Interest .....	0	16	0
Nov. 1745 Received Interest from Preston .....	6	0	0
Nov. 1746 Six Pounds Interest from Preston received.			

A more important endowment was that of a small landed estate in Mellor, near Blackburn. The bequest was made early in the 18th century, by, it is generally thought, some member of the Hoghton family. This property was afterwards exchanged for an estate in Tockholes. Mr. Abram's account of the matter, which will be more interesting than anything I can say upon it, I here give in full: "By an indenture," says he, "dated August 20th, 1772, the trustees conveyed in exchange to Mr. Wm. Higginbotham, of Manchester, 'all the several parcels of land, meadow and pasture, with the Messuages, barn, and other buildings lately erected,' &c., being 'parcel of a tenement called Little Areleys, in the Manor of Mellor,' and consisting of plots called 'The Two Old Areleys, the Further Marsh, the Nearer Marsh, the

Further Field, and the Little Field,' with dwelling-house, barn, &c., containing, 'by estimate, eleven acres of land of the measure there used.' The property in Tockholes secured in lieu had belonged to the Richardsons. By deed, dated Jan. 2nd, 1769, Ralph Richardson and others mortgaged to Mr. T. Waldegrave (then minister of the chapel), for £650 and interest at £4 10s. per annum, certain houses and 'four closes called Wall Bank, Hoghton Close,' &c., in Tockholes. Revd. Thos. Waldegrave, the mortgagee, gave, by indenture of 3rd April, 1772, a lease to Thomas Bennett, of Derby, Wm. Higginbotham, and others, for possession of the same estate, described to be 'the newly-erected Messuage or dwelling-house commonly called or known by the name of Silk Hall,' with 'a cottage or dwelling-house thereto adjoining; also the newly-erected dwelling-house standing near the same, and the closes or parcels of land known as the Over Wallbank, Lower Wallbank, the two Hoghton closes,' &c. In the deed of exchange above mentioned, by which the property passed to the Trustees of Tockholes Chapel, the description is: 'All that Messuage or dwelling-house, cottages, closes, pieces or parcels of land' comprising the 'dwelling-house known by the name of Silk Hall, and the cottage or dwelling-house thereto adjoining, and those two newly-erected cottages or dwelling-houses standing near the same, and the parcels of land thereto belonging, in Tockholes, named Hoghton Close and the Edge Barn, the Over Wallbank, Lower Wallbank, the two Hoghton Closes, formerly one close only, called Hoghton Close; containing in the whole by estimation six acres of land of the measure there used (customary measure). With this land was paid a 'sum of £85 to make an equality in the said exchange.' The estate has been extended somewhat by the addition of a portion of a subsequent enclosure of waste land."\*

#### *Mary Guest's Gift.*

This lady, sometime resident in Tockholes, some of whose connections will be found in the Brindle Pedigree, left by her will the sum of £30 to the use of a Dissenting minister at Tockholes. The deed of conveyance is endorsed "1st

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\* *History of Blackburn*, pp. 701, 702.

December, 1773,—Mrs. Guest's Donation of £30, settled in trust to the use of a Dissenting Minister at Tockholes." A copy of the deed, somewhat abbreviated, is as follows :—

"Indenture, made Dec. 1st, 1773, between John Mellor, of Manchester, sole acting executor of the last Will of Mary Guest, late of Manchester, Widow, deceased, of the one part, and Adam Richardson, senior, of Tockholes, yeoman, James Marsden, of Blackburn, yeoman, Peter Marsden, of Rivington, yeoman, Robert Dewhurst, of Withnell, yeoman, John Bury, of Withnell, yeoman, and Lawrence Halliwell, of Lower Darwen, yeoman, of the other part, hereinafter mentioned, witnesseth and it is hereby declared and agreed by and between the parties to these presents, that a sum of £30 has been paid by John Mellor as trustee for Mary Guest to the said persons upon trust that they shall place out the said sum of £30 at interest, or lay out the same in purchasing an estate or land of inheritance, and shall employ the yearly interest, so long as the laws of this Realm will permit, towards the finding, providing, and maintaining of an able, godly, pious preaching and teaching Protestant Minister or Ministers (such as are now usually called Protestant Dissenting Ministers) of the Presbyterian or Independent denomination, at a chappel or Meeting-house at Tockholes, in the parish of Blackburn and the county of Lancaster aforesaid (wherein James M'Quhae now officiates as minister), or at such other chappel or Meeting house as the congregation thereto belonging, or the major part thereof, shall hereafter erect within the parish of Blackburn, and for want of such chappel or Meeting house belonging to the said congregation, and upon the cessation of public worship therein, then for and towards the finding and maintaining of a Protestant Dissenting Minister at such other chappel or Meeting house of the denomination aforesaid as to the said trustees shall seem proper, giving preference to such chappel of the said denomination (if any such there be) within the parish of Blackburn. Provided always that if the laws of this Realm should disallow the public worship of the said denomination, then and in such case the then trustees shall employ the produce of the said £30 to the benefit of such laborious poor as they shall think proper. Provided also that if after a prohibition of the said

worship the laws shall re-grant a Toleration, the produce of the said £30 shall revert to the support of the Ministry of the said denomination in the said chappel at Tockholes. And for the perpetual performance of the above uses, trusts, &c., it is declared that when death shall reduce the number of the said Trustees to three or under, that then the surviving trustees shall with all convenient speed elect fit and proper persons, being Protestant Dissenters, and such as statedly attend on public worship of the Presbyterian or Independent denomination within the said parish of Blackburn, to be Trustees with them or him so surviving to make up the number six or three at the least.

(Signed)

“JOHN MELLOR.”

This endowment is no longer in existence. In one way or another the money has been expended upon the estate.

*Deborah Haslam's Charity.*

This devoted lady was formerly a member of the Church, and was the daughter of Lawrence Haslam, of Tockholes, whose name appears amongst the pewholders in 1751. In the graveyard on the south side of the chapel is a plain, flat tombstone, resting upon pillars, and underneath is another flat stone, both of which contain the following inscription :—

Here

Lieth the remains of Lawrence Haslam who departed this Life the 17th of October 1769 in the 69th year of his age. Also Jane his Wife who died November 23rd 1788 aged 87 years.

Also Deborah the Daughter of the said Lawrence and Jane Haslam who departed this Life the 27th Day of March 1823 aged 80 years.

She Bequeathed to this Chapel the sum of Twenty Pounds for a sermon to be preached on the 27th Day of March Annually.

For several years the officiating minister received one pound for his services ; but the greater part of the principal having been spent upon the chapel property, the sum now paid the preacher is merely nominal. The memorial service is, however, still kept up, and there are many who look forward to “Deborah Haslam's Charity Sermon” with the most pleasurable anticipations.

## CHAPTER V.

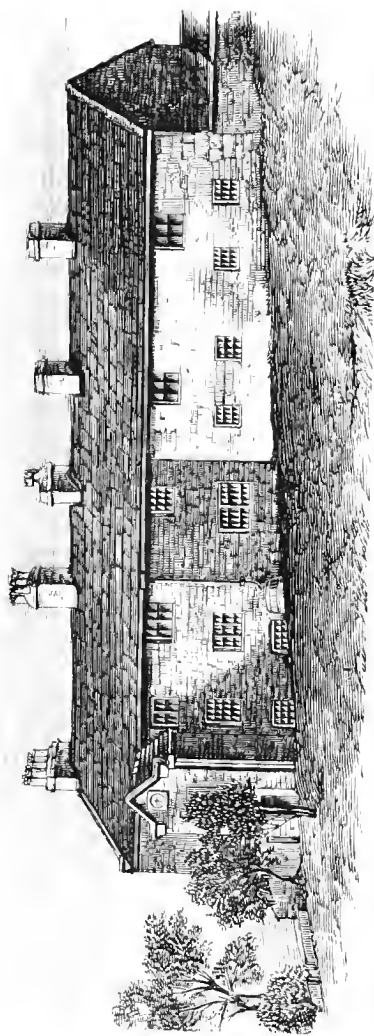
## CONCERNING THE PROPERTY AT SILK HALL.

MENTION was made of this property in the last chapter, but it is worthy of a more full and detailed description. It consists of three cottages, a large lecture-room, a farmhouse, a manse, and another cottage detached from the other block of buildings, formerly called "Dye House," now Rose Cottage. The amount of land belonging to the farm is about 11 acres. In the old Survey of the Township, taken in 1791, the following particulars are found, which will be of some interest :—

Landowner.	Tenant, Rev. Mr. Whiteley, and undertenants.	Value per acre.	Yearly value.
Rev. Mr. Whiteley, Silk Hall.	Meadow.....	a r p 2 0 02	3 6 9½
	Croft .....	0 1 13	
	Green .....	0 2 05	
	Lower Field.....	1 3 28	
	Har Field.....	1 1 11	
	Buildings & Waste	0 0 21	
		6 1 00	
			£ s. d. 8 12 6½
	Cottages—Elizabeth Aspden .....		0 12 6
	Benj <sup>n</sup> . Aspden .....		1 0 0
	Will <sup>m</sup> . Jepson .....		0 17
	Ralph Richardson, } warehouse		1 17
			4 17 6
	(Dye House Shop.....)		0 13 0
	(House at end of Barn, taken out of the Barn and valued at one-half.....)		0 10 0
			1 0 0

In estimating the amount of rate payable on the Silk Hall property in 1791, it should be remembered that the property was assessed at  $\frac{5}{8}$  of the actual value : and the rate for land and farmhouses was 3d. in the pound, and cottages 2d.

As previously stated, the property formerly belonged to the Richardson family, at one time extensive landowners and important silk merchants in the village. Ralph, the son of Adam Richardson, who appears as a trustee of the chapel in



SILK HALL, TOCKHOLES, ERECTED A.D. 1764



1735, built for himself "Silk Hall." Over the doorway facing Long Lane is a stone containing this inscription, R. S. R., 1764—Ralph and Susannah Richardson.\* How this property came into the possession of the chapel trustees was stated in last chapter. Since they obtained possession of it Silk Hall has been the minister's house. It is large and commodious, is beautifully situated, and at a convenient distance from the chapel; whilst standing upon rising ground, it commands on a clear day magnificent views of Tockholes valley, with its fine woods, Hoghton Tower, Preston, and the Ribble. The room above, used for a silk warehouse formerly, has long served a variety of purposes. It was originally divided into three rooms, the first being used for hand-loom weaving, the middle one for religious purposes, and the back room as a day and night school. A ragged school, which exercised a most beneficent influence upon the village, was for years kept up here; but Silk Hall will be associated in the minds of most readers with the week-night and Sunday evening prayer meeting. As previously intimated, during Mr. Robinson's ministry extensive alterations were made here. In 1870 the floor had come to exhibit apertures by no means reassuring, and the roof was but an imperfect protection against the inclemencies of the weather. Accordingly the place was re-floored and re-roofed. Moreover, what had hitherto been three uncomfortable rooms was transformed into a large lecture-room, fitted up with new furniture, and provided also with a small anteroom. The anteroom serves for week-night meetings, the lecture-room for Sunday evening meetings, tea parties, and public meetings generally. The cost of the alterations, together with those at the chapel, has been already stated. At the opening services the Rev. John Robinson, pastor, preached in the afternoon from John iv., 24: "God is a spirit; and they that worship him must worship him in spirit and in truth." In the evening he preached from these words: "The furtherance of the gospel" (Phil. i., 12). The cottage property is now in a fair condition, but owing to recent depreciation it cannot be of much value. The houses are, however, all occupied.

\*The engraving presents the back view of Silk Hall, but the inscription is hidden by trees.

## PART III.—BIOGRAPHICAL.

## CHAPTER I.

CONTAINING LIVES OF THE MINISTERS, FROM THE REV.  
JOSHUA BARNET TO THE REV. SAMUEL MERCER (1642-  
1755).

JOSHUA BARNET, 1642-1644 (?).

MR. BARNET does not, strictly speaking, belong to the number of those who have ministered in connection with this old Dissenting meeting-house. The Nonconformist congregation as a separate body had scarcely come into being in his time. But he was so thoroughly a Nonconformist that he may not improperly head the list. He may, indeed, be regarded as the father of Tockholes Nonconformity, commending it both by word and deed unto his parishioners. His ministry, though short, left a deep impress upon the people, and soon after his time the Nonconformity of the village came to have definiteness and shape. Mr. Barnet was born at Uppingham, in Shropshire. His father was Humphrey Barnet, a remarkable man in his time, and a most powerful preacher. He and another gentleman were considered the first Puritans in Shropshire. When King James I. sent forth his Book of Sports, he preached most vigorously against it, and, on being cited to appear before the Bishop of Lichfield and Coventry, retired into Lancashire, where he died. Joshua was one of ten children, and was educated in a Lancashire school. Having been ordained by Presbyters, he was appointed lecturer at St. Michael's Chapel-of-Ease, Tockholes, about the year 1642. He was not permitted to retain his position here long; for on refusing to subscribe to

the Solemn League and Covenant he was compelled to resign. From Tockholes he departed into Shropshire to labour in two small parishes—Ashley and Hadnall. A second time his Nonconformity deprived him of his living, on refusing to take the “Engagement” of 1648. He next went to Rockadyne, in the same county, where a gentleman made him an allowance of £20 a year for life. In 1662 he suffered ejection a third time by the Act of Uniformity. Calamy speaks of him as a moderate Nonconformist, who, after his ejection, “went twice every Lord’s Day to his Parish Church at High Ercall, tho’ it was two miles from his house. He preached at home at noon, and then used to take his whole auditory with him to church.”\* Some years before his death he removed into Cheshire, and preached at Warburton. Calamy says “he was a personable man of considerable abilities, and a pleasing preacher. He died very much lamented.”† His youngest brother, Andrew, was, like himself, a Nonconformist preacher, and twice ejected; but being skilled in the practice of medicine, he secured the favour of the gentry, and consequently did not suffer as much as others.

JOHN HARVIE, M.A., 1672-1678 (?).

Mr. John Harvie was ordained in London by Bishop Worth in the year 1660, and in the same year “signs the registers of Wallasey Church [in Cheshire] as minister for the first time.”\* His Nonconformist views did not, however, permit him to remain here long, for he gave up the preferment before the Act of Uniformity came into force. In 1672 he was appointed preacher at Tockholes. His license to preach at a meeting-house “erected for that purpose” in Tockholes, dated May 1, 1672, has already been given. How long he remained here is uncertain. In Mr. Jollie’s Church Book there is a reference to him. Mrs. Yates, wife of William Yates, of Blackburn, was transferred in 1674 “to Mr. Harvie and his society.” From Tockholes he removed to Chester, where he laboured until his death. The Rev. H. Newcome, of Manchester, tells about paying a visit to Mr. Harvie. “The next

\* Calamy’s *Nonconformist Memorials*, vol. iii., p. 150.

† *Ibid.*, p. 151.

\* Urwick’s *Nonconformity in Cheshire*, p. 76.

morning," says he [Jan. 12, 1680], "I went to Chester by eleven. The Lord favoured me in the season, and strengthened my body, and I went to my old friend, Mr. Harvie, and told him my case, and he encouraged me."\* It is not too much to infer from this that the friendship between these two existed when Mr. Harvie was at Tockholes, and that it secured the occasional presence and ministrations of this great Manchester preacher for the people there.

On the outbreak of persecution in 1682, Mr. Harvie's Church at Chester was broken up, and for some time he was obliged to keep very close, preaching privately, and not venturing to be seen in the city. In 1686 the celebrated Matthew Henry had occasion to visit Chester, where he preached for two or three evenings in private houses. Besides Mr. Harvie's Church there were at this time in Chester two other Dissenting congregations. Hitherto a very close relationship had existed between the three Churches; but on the death of the other two ministers a good number held aloof from Mr. Harvie's communion because he was considered too Congregational. This bears upon the point already named, that the terms Presbyterian and Congregational as applied to the Dissenting interest at Tockholes were used almost interchangeably, Mr. Harvie being evidently a good Congregationalist. The members of the other two Churches, therefore, joined in giving Matthew Henry a hearty invitation to become their pastor; but he replied that he could only come to Chester with Mr. Harvie's consent. On being visited by Mr. Henry, Mr. Harvie stated that he had already given his consent, because he believed "there was work enough in Chester for them both."† Soon after settlement Mr. Henry proposed to Mr. Harvie that the two congregations should unite, offering to become his assistant; or, at any rate, that they should unite at the Lord's Supper. But Mr. Harvie, thinking it best the two Churches should remain separate, declined both proposals. Though no union of the kind proposed ever took place, the two ministers worked most happily together. On the passing of the Toleration Act both ministers certified their places of worship,

\* *Newcome's Autobiography*, Chetham Society; vol. ii., p. 232.

† *Congregational Magazine*, vol. iii., p. 274.

as also several houses in the city and neighbouring country, and with diligence and good feeling towards each other prosecuted their labours.

On the 27th of September, 1692, the Rev. Richard Edge was ordained at Knutsford as Pastor of Bromboro', when Mr. Harvie sent the following very interesting letter:—

“Mr. Harvie's letter on Mr. Edge's account to Mr. Aspinwall or Angier is as followeth:—

‘Dear Brother,—On the eighteenth day of this instant I preached and administered ye Sacrament of ye Lord's Supper at Bromborough, which I have done once in two months ever since Mr. Wilson left the people that meet there. The congregation is considerably increased both in common auditors and in communicants. The chief of ye society when I was last with them desired me to give my thoughts of Mr. Edge, which I now do. He is one who is completely skilled in ye Latin and Greek tongues, and hath some knowledge of the Hebrew. He is pious and industrious, meek and lowly of heart, zealously disposed to do good in his generation, and by his affability, good doctrine, and blamelesse conversation hath obtained much respect amongst his hearers, as will now fully appear by a certificate of his behaviour subscribed by them: which is all at present from your affectionate brother,  
‘JOHN HARVIE.’\*

‘Chester, Sep. 23, 1692.’”

Mr. Newcome paid another visit to Mr. Harvie in 1693, to which he refers in the following words: [Sep. 16] “I preached at Chester, Mr. Harvie's lecture, Rom. ii. 7. and ended the text on the Lord's Day after, the forenoon, with him, and in the afternoon I preached with Mr. Henry on Luke xi. 45, 46.”† Mr. Harvie was present along with Mr. Henry and Mr. Leech at a meeting of ministers held at Warrington, August 8th, 1699, a little over three months before his death. His end came on the 28th of November, 1699. “I went this morning,” says Matthew Henry, “between seven and eight o'clock, to see Mr. Harvey, and found him newly departed out of this world; his passage

\* Urwick's *Nonconformity in Cheshire*, p. 85.

† *Newcome's Autobiography*, vol. ii., p. 280.

was made easy and there were no bands in his death. When I had prayed with him last night, I said to him, 'I hope, Sir, you have now inward peace and comfort'; he answered 'I trust I have' and said no more. He was taken ill last Friday. O that I might hear the voice of this rod; I am called to prepare, 'tis a voice to me. I have been this day blessing God for the comfort we have had these twelve years past."\* Mr. Harvie is described as a "good scholar, and a judicious preacher; who had not only laboured in the word and doctrine, but who had also suffered for righteousness' sake."<sup>†</sup> His son Jonathan, trained under Mr. Frankland, succeeded him in the pastorate at Chester, but the congregation declining, he resigned, and died in 1708.

ROBERT WADDINGTON, 1700-1715.

Mr. Waddington came to Tockholes from Mr. Jollie's Church at Wymondhouses, at what date is somewhat uncertain. In Mr. Jollie's Church Book are several references to him. His father was John Waddington, of Whalley, who appears to have died in 1670. Over against this date is the following entry in the Church Book: "Pastor wrote a plain letter to Mr. Waddington, of Whalley, suitable to dying persons." In 1675, Robert Waddington and Abraham Haworth were ordained elders, and in 1677 we have these words: "Mr. Waddington desired to preach for trial." In no list of Mr. Frankland's students which has come under my notice have I been able to find Mr. Waddington's name, though there can be little doubt that he was trained under him at the Rathmell Academy. A reference to his ordination is recorded in the Church Book in the following terms: "1681. Mr. Waddington not ordained when expected from ministers and people failing, but done afterwards honourably." In the Rev. Oliver Heywood's Diaries there is a full account of Mr. Waddington's ordination, which eventually took place on June 6th of the following year. The account is sufficiently interesting to warrant its insertion here in full:—

"In April 1682 Mr. Thomas Jolly called at my house,

*Long's Life of Matthew Henry*, p. 276.

<sup>†</sup> *Memoirs of M. Henry*, Williams, p. 52.

would have spoken to me about an important case as he told my wife, but I being gone into Lanc. he left not word what it was, but it seemes it was the setting apart of Mr. Robert Wadington to the ministry, so I had no intelligence of time, place, tho I had a hint of the thing, but they had desired Mr. Benson of Kellet near Lancaster, Mr. Pendlebury, Mr. Kay, Mr. Jo Jolly to come to Mr. Jollys house May 16, 1682 to doe that busines but all these failed; did not come, only Mr. Issot came out of Craven, so they spent 2 days in fasting, praying, examining and disputing thinking however to proceed, but upon second thoughts and consulting with the people they waved it and appointed another time wch was June 6, 1682, and then they sent me a request to be present. I communicated it to Mr. Smith who inclined to goe with me but did not, so I went alone June 5, came to Mr. Tho. Jollys that night, there I found Mr. frankland and his son, Mr. Benson and Mr. Greenwood of Lancaster, Mr. Kay [of Walmsley] &c, we consulted the night before how to carry on the work, we concluded to wave Scholastick exercises because a proof had been made therein the time before, and most of us were satisfyed upon personal knowledge, but Mr. Jolly moved that the people with whom he had joyned as a member, yea as an officer, or ruling elder, (viz Mr. Jollys Society) might expresse their dedicating of him to god, Mr. frankland was not satisfyed with that, having no warrant, and as importing some power, so it was waved, we referred the ordering of the day to Mr. Jolly, so in the morning after prayer (being June 6, 82) we fell to our work about 10 a clock. Mr. Tho. Jolly begun with a short prayer to beg direction, assistance, then he put Mr. Wadington upon making his confession, wch he did solidly and succinctly, then he desired Mr. frankland to pray, he did so, then Mr. Benson prayed honestly, but I must confesse my great fault that I was much overcome with sleepiness, drowsines, next I went to prayer wherein my Lord did wonderfully draw out my heart in confessing the sins of ministers, people and our sad deserts this 20 yeares by-past, in begging mercy to the church, soules, that particular person, oh what frame was my spirit in, and god helped their hearts that joyned in echoing groans, then Mr. Kay was much

helped in prayer very understandingly, feelingly, which kept us till 3 a clock, then Mr. Jolly began to lay before the minister to be ordained his duty and the office he was to undertake and spoke about half-an-hour in discoursing of ministerial qualifications and acts, then said he would proceed to the laying on of hands, but Mr. frank. and I stopt a little by asking him some questions about his design in taking on him that calling, his faithfulness therein, his continuance in the work to his dying day, &c. after which Mr. Wadington kneeled down on a cushion amongst us, Mr. Jolly being our mouth in speaking to god, when he said (whom we in the name of Cht. appoint) and laid on his hand, the rest of us laid on his head our right hand, kept them on till the prayer was ended, according to our usual practice, then he arose, and Mr. Jolly proceeded to give the charge, about an hour, and then prayed, and he pronounced the blessing, and so we took Mr. Wadington by the hand to give him the right hand of fellowship, so we broke up and gave it under our six hands what we had done, viz. Mr. Jolly, Mr. Benson, Mr. frankland, myself, Mr. Kay, Mr. Issot, some 10 or 12 of Mr. Jolly's society being with us, besides Mr. Greenwood, John Hey, &c."\*

It does not follow from this that Mr. Wadington was already minister at Tockholes, or that he became such immediately after. It was common then for a man to be ordained years before he had charge of a Church. Mr. Thomas Jollie's nephew John, for instance, was ordained some seven or eight years previous to his being chosen to succeed his uncle at Wymondhouses. Sir Thomas Baker thus remarks upon this point: "Ordination was decided upon as the best mode of testing the fitness of candidates for the ministry, and impressing them with the solemnity of the work in which they were about to engage. In this way, in those troubled times, by academical instruction and ordination, in the course of which the candidates were examined and made confession of the views with which they sought the ministerial office, the educated and conscientious class of men was provided who filled the pulpits of the Nonconforming

congregations.”\* Mr. Abram in his works gives the date of the commencement of Mr. Waddington's ministry at Tockholes as 1682. But this I consider much too early; the year 1700 will be much nearer the truth, as will appear afterwards. In the “Surey Tracts” are some interesting references to Mr. Waddington, one of which shows that he could not be minister of Tockholes seven years after the date just given. A certain Richard Dugdale, who lived at Surey, near Whalley, was said to have been dispossessed of a deaf and dumb spirit by the prayers and fastings of several ministers. The preface to one of the tracts containing an account of this matter is signed by Thomas Jolly, Charles Sagar, Nicholas Kershaw, Robert Waddington, Thomas Whalley, John Carrington; and as lending occasional assistance are named Mr. Frankland, Mr. Pendlebury, Mr. Oliver Heywood.

“In his said Fits,” the narrator says, “Richard's Body was hurled about very desperately and besides abundance of confused hurry and din, he oft stretched out his neck to a prodigious length towards the ministers that prayed, especially Mr. Waddington, as if he would have rushed upon them, or thrown his Head at them, and at least Six times he with much difficulty, fury and gaping, skreamed out against them have done! have done!”†

Mr. Waddington appears to have acted as convener of these ministerial gatherings, and the following is the letter sent to one of the ministers, Mr. John Carrington:—

“*Windemarley*, Sep. the 16th, 1689.

“SIR,—This is to certifie you, That the ministers have concluded to observe *Sept.* the 26th at the *Surey* for the Young Man, who has been seized on by a Dumb and Deaf Devil, Since I saw you, that is, whilst the Ministers were implored in Praying and Preaching. When we were agoing out of the House [on Sept. the 3rd] towards the Oratory, he delivered a written Paper to *Mr. Jolly*; wherein was signified, that the Spirit, had told him, that he should continue Deaf & Dumb a Month together, if the Ministers Prayed so long, and that time it was verified, for Deafness and Dumb-

\* *Memorials of a Dissenting Chapel*, p. 52.

† *The Surey Demoniac*, p. 4. Manc. Free Library.

ness seized upon him, when he went forth to the place of Prayer, and continued till the conclusion of the Exercise, upon the backside of the Paper was signified what his Distemper was, *viz.*, Obsession in and with Combination, these words were suggested unto him in a Fit, and these with much difficulty he wrote the Morning after the Fit. Upon another day of Prayer, he signify'd in the Morning, that he should be Deaf, Dumb, and Blind, whilst Two did Exercise, which I suppose was fulfilled but the last day of Prayer, which was the last *Tuesday* appointed with special respect to you, he was capable to Hear, See, Speak all the time of Exercise, he conceits there are two Spirits which converse with him, a good one, and a bad one, he exprest, that he is as *Lot's* Wife, a Monument for the Admonition of all others. One day of Prayer when he came out of his Fits, he fell upon his Knees and prayed with Tears in his Eyes. *Mr. Heywood* is sent to for his Assistance the next opportunity, and your paines would be very acceptable, and you should study a Compensation for your last Absence. The country is very desirous of your Assistance, and *vox Populi, vox Dei*. *Mr. H.* & his consort, who have a very Commodious House, are very free to be serviceable to you with any accommodation for Lodging there. I pray you good Sir forecast, if possible, for the next Opportunity, and pay long interest for your last disappointing so many expectations by a longer continuance when you come. The Devil threatens, That *He will grease your Boots and your Spurs too, when you come, Praemonitus premunitus*; I have heard him speak Latin, and he declares he Knows nothing of Latin. He utter'd, *Promissum non factum principiis Obstasero Immedicable vulnus quum mala per Longas invaluerit moras ense Recidendum, ne pars Sincera trathatur. Multum tempestatis sub noctem. Gutta cavat Lapidem non vi sed saepe Cadendo*. I have heard him Prognosticate the alteration of the Weather into immoderate Showers and brisk Winds; he hath vomited some Stones, one near two Fingers broad, and foretold of the Prodigious Foal in *Gloucestershire*; he spoke of a murdered child in *Bolland*, which I hear is since discovered; his Fits do now come usually in the night about Eight a clock, and continue about Six Hours; his Dancing is very admirable, he surpasseth, I

suppose, any Artist ; he taketh better rest ; he thinks he must be delivered, but not yet. My respects, &c.,

“ROBERT WADDINGTON.”\*

The address at the top of this letter is the modern Winmarleigh, near to Garstang. I suspect, therefore, that Mr. Waddington was either itinerating in that district or had some church there for a time, but retained his membership with Mr. Jollie's Church until he became minister at Tockholes.

The next entry in the Church Book is as follows : “ 1691 . . . A paper of a meeting of ministers in Preston and Lancaster about Mr. Aspinall and Mr. Waddington's case.” What the “case” was I have no means of knowing. Serious differences, both in doctrine and polity, frequently showed themselves in the churches at this time. Mr. Frankland and Mr. Jollie were several times brought into conflict, and at almost every ministerial gathering there was somebody's “case” to be considered. The last entry in Mr. Jollie's Church Book respecting Mr. Waddington is as follows : “ 1700. Mr. Waddington dismissed to Tockholes.” This, I think, is decisive that the earlier date of Mr. Waddington's ministry at Tockholes cannot be the correct one. At a général meeting of the ministers at Blackburn, April 12, 1698, the following, representing the northern part of the county, were present : Mr. Jollie, sen., Moderator ; Mr. Waddington, Mr. Hesketh, Mr. Jollie, jun., Mr. Carrington. At another of these meetings, held at Preston April 9, 1700, the following represented the northern district : Mr. Parr, Moderator ; Mr. Jollie, senior and junior, Mr. Waddington, Mr. Carrington, Mr. Culsbeth, Mr. Dickenson, Mr. Hesketh, Mr. Roscow, Mr. Griffith, Mr. Gellibrand. From the minutes of that meeting I extract the following :—

“Agreed that this Letter following be sent to our worthy Friends at London who are concerned in the disposal of the Funds rais'd by a charitable contribution for the mentaining of the ministry and for the propagating y<sup>e</sup> Gospel.

“Reverend and dear Brethren

“Such is the estate of the churches and Dissenting Congre-

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\* *The Surey Demoniac*, pp. 22-23.

gations in y<sup>e</sup> Northern parts of Lancashire (where Popery and Prophanesse have obtained more than in other parts) that we are constrained to cry to you for help towards the Mentaining of the Gospel where it is and the propagating of it in other places: For as wee are hardly sett to raise a very ordinary supply towards a necessary subsistance of fixed ministers in particular Places; So we have Encouragem<sup>nt</sup> as to several other meetings if we had any Encouragem<sup>nt</sup> as to the Maintenance of ministers there. It would be too much at present to trouble you with the particulars: unless you judge it fitting and desire it; but if you please to betrust the matter with some whom you may most confide in, they may give you a particular account of every circumstance in the several cases an how they dispose of your Charity to your more full Satisfaction: We hope we need not to enlarge in a case so commonly known nor to such whose hearts are so enlarged already.

“Brethren we Recomend you in this and in all your other affairs to y<sup>e</sup> Divine Conduct and Blessing.

“At a General Meeting of  
y<sup>e</sup> Dissenting Ministers of  
the County of Lancaster at  
Preston upon y<sup>e</sup> 9<sup>th</sup> of Apr  
1700

{ Signed in the names &  
with the Consent of the  
whole Assembly Thos. Jollie,  
Robt. Waddington, John  
Parr, Jo<sup>n</sup> Carrington, Sam:  
Eaton ”\*

Mr. Waddington assisted in the ordination of Mr. Joshua Sagar, son of Charles Sagar, for many years Nonconformist minister at Darwen, which took place at Wymondhouses on the 20th of September, 1693. He appears also to have been on particularly intimate terms with the celebrated Oliver Heywood. It was Mr. Heywood's custom to lend books on a very large scale, and amongst the borrowers appears Mr. Waddington. In his Diaries also occur the following:—

[May 31, 1701] “Mr. Robert Wadington came, discoursed my wife and I prayed together I was helpt alone, blessed be God for his great mercy this month.”†

MS. Copy of the Minutes of the First Classis of the County Palatine of Lancaster, made by Sir T. Baker, in the Free Reference Library, Manchester. pp. 207-208.

† *Heywood's Diaries*, vol. iv., p. 259.

[January 10, 1703] "Was called down to Mr. Robt Waddington preacher who sate awhile"\*

Mr. Waddington lived in stirring times. He saw the Revolution and overthrow of the Stuart dynasty, the passing of the Toleration Act, and the abolition of the Press censorship. He lived in days of transition, when religious liberty was beginning to be realised, and in days of conflicting opinions. It was also during his ministry that the Old Chapel was erected. He died we know not when, except that it was sometime before the year 1715 or in the early part of it, and was probably interred, according to the custom of those times, within the chapel, beneath the pulpit.

PETER VALENTINE, 1715-1721.

In the 17th century the Valentine families cluster around Chowbent, Astley, Eccles, and other contiguous parts of Lancashire. Amongst the list of students trained by Mr. Richard Frankland at the Rathmell Academy were Richard Valentine, who entered February 1st, 1686, and Thomas Valentine, who entered May 1st, 1690. In a MS. in the possession of Dr. Newth there is the following note against the latter name: "Of the Chowbent family." It is not improbable that Peter was Richard's son, and nephew to Thomas. He first appears as minister at Tockholes in 1715, giving receipt for stipend dated February 9th, 1715-16. In the Library of Dr. Williams, London, there is preserved a list of Dissenting meeting-houses in 1717-1729, drawn up by Dr. Evans, in which is the following reference to Tockholes: "Tockholes; preachers Robert Waddington, Peter Valentine, 1715, James Towers; No. of hearers 265; votes for the county 30; votes for borough (Preston) 1." Mr. Valentine's last receipt for stipend at Tockholes is dated August 6th, 1721. From Tockholes he removed to Wharton Chapel, near Farnworth, Lancashire, at present a Presbyterian church, but formerly Independent, and also one of the oldest in the county. In the list referred to Mr. Valentine is put down for Wharton Hall, with hearers 213, and county votes 6. At Wharton his

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\* *Heywood's Diaries*, p. 291.

nearest neighbour would be the Rev. James Woods, of Chowbent, distant not more than three miles. It is worth devoting a line to this very remarkable man, often spoken of as "General Woods," or the "Fighting Parson." He earned these sobriquets by his heroic conduct during the rebellion of 1715, when the Pretender advanced as far as Preston at the head of a Scottish army. Mr. Woods collected all the able-bodied men in his congregation, and having armed them with muskets, pitchforks, scythes, spades, and whatever else would be of service, marched with them to Preston. He was set to guard the fords of the Ribble, and so well did he discharge his task that he afterwards obtained the thanks of Parliament. What influence the "Fighting Parson" exercised over Mr. Valentine we cannot say, but for more than thirty years they toiled together in the vineyard of the Lord. Mr. Valentine preached a funeral sermon from Psalm xxxiv., 4, for the Rev. John Wood, one of the early ministers of Horwich New Chapel, who died March 10th, 1744, and was interred at Chowbent.\* The Rev. Mr. Buck, of Bank Lane Chapel, Bolton, died in 1750, and amongst others who "supported the pall," and for whom "hatbands and gloves" were prepared, were the Revs. Mr. Mottershead, Manchester; Seddon, of Manchester; and Valentine.† Mr. Valentine himself died at Wharton, on October 1st, 1754, and was interred in the graveyard belonging to the chapel. A flat tombstone containing the following inscription marks his resting place:—

"On each side and underneath lie y<sup>e</sup> bodies of the rev<sup>d</sup> M<sup>r</sup> Valentine minister of this place who departed this life Oct<sup>r</sup> the 1st 1754 aged 63

"Cicely wife of y<sup>e</sup> rev<sup>d</sup> M<sup>r</sup> Valentine buried Apr 2<sup>d</sup> 1751 aged 57

"Why art thou cast down oh my soul—hope thou in God.

"Their children—

"Richard Aug<sup>t</sup> 1729 an infant

"Elisabeth Mar 7 1747, 13<sup>y</sup> 11<sup>m</sup>

"Thomas May 18 1749 25<sup>y</sup> 6<sup>m</sup>

"Sarah July 12th 1758 aged 33

\* Hampson's *History of Horwich*, p. 26.

† Franklin Baker's *Rise of Nonconformity in Bolton*, p. 107.

"Also the Rev<sup>d</sup> Joseph Valentine died Jan<sup>y</sup> 21st 1783, aged 62 years. Also in Memory of Joseph Forshaw of Liverpool, grand-son to the Rev<sup>d</sup> Joseph Valentine who departed this life 7th of Aug<sup>t</sup> 1834, aged 59 years. Also in memory of Mary Valentine wife of the above Rev<sup>d</sup> Joseph Valentine, who died 1785 aged 68 years. Also Ellen Dau<sup>r</sup> of H. & E. Forshaw died July 19th 1779 aged 3 years. Elizabeth Lansdale cousin to (y<sup>e</sup> rev<sup>d</sup>) Mr. Valentine nov<sup>r</sup> 18 1739 1<sup>y</sup> 8<sup>m</sup>."

This latter Mr. Valentine entered the Academy at Kendal under Dr. Rotherham in 1740, and succeeded his father at Wharton, where he laboured until his death.

#### JAMES TOWERS, 1722-1749.

The Towers families swarm in the northern parts of Lancashire—Ulverstone, Broughton, and Cartmell during the 16th and 17th centuries. The Jameses are particularly numerous, and there can be little doubt the subject of this memoir comes from that quarter. He appears to have been somewhat related to Mr. Frankland,\* whose academy he entered April 14, 1694.† His first pastorate was a Presbyterian interest at Rathmell, now extinct, which in 1716 numbered 40 worshippers. He became minister of Tockholes in 1722. Tradition says that he resided in a house at Higher Whitbank, from which circumstance it takes the name of "Towers Fold." Dr. Halley remarks that during his ministry about "one hundred persons from the neighbouring farms, together with the servants of the Tower, usually attended," and that his preaching was "strictly orthodox."‡ This latter remark is occasioned by the fact previously noted, that the Lancashire Churches were already feeling the blighting influence of Socinianism. A diary of the Rev. Peter Walkden, Independent minister of Hesketh Lane and Chipping, for the years 1725, 1729, and 1730, edited by the late Mr. Dobson, of Preston, contains two references to Mr. Towers

\* Mill's *Congregationalism in Yorkshire*, p. 337.

† *Heywood's Diaries*, vol. ii., p. 14.

‡ *Lancashire Puritanism*, vol. ii., p. 428.

and Tockholes, which are worth insertion. The first is as follows: "March 29th [1725]. Got ready for Blackburn . . . and went direct to the George, in Blackburn, and in a little time came Mr. Towers to me, and told me that Mr. Grimshaw of Lancaster had done with preaching."\* I suspect this was Mr. Towers, of Tockholes; and the story he told was a charge of immorality against Mr. Grimshaw. To us in these times it will seem somewhat strange that the "George" (a public-house) should be a meeting place for ministers. More strange still will it appear that a minister should walk straight from the public-house on a Sunday, where he had enjoyed his "penny pot of ale," into the pulpit, and, having dismissed his congregation, go and indulge himself in this way again; and yet this is the common picture presented to us in Mr. Walkden's Diary. Surely society has changed wonderfully, and for the better. The other entry reads thus: "May 18 [1725]. Went to Tockholes Chapel; after service some of the ministers were in a parl [a consultation]. We understood they were consulting about the time appointed for Mr. Hesketh's ordination, and Mr. Gillibrand said if they could but get Mr. Jolly into the same meaning they might undoubtedly carry it. Mr. Burgess asked Mr. Gillibrand what that was he said of Mr. Jolly. He answered Mr. Burgess to the effect above said, and much in the said words. Mr. Burgess assured him that Mr. Jolly would not consent to these matters, to have Mr. Yates joined in, Mr. Jolly having several objections to offer against it, at which Mr. Burgess went his way in some displeasure, and I followed, being in mind as far from complying with the thing as Mr. Burgess; and we came direct to Andrew Berry's, where we called, and smoked each our pipe. Then called at another of Mr. Burgess's hearers, where were several young persons who did sing psalms very well. We stayed an hour full hearing them sing; then came to Mr. Burgess's, where was my son's master waiting on me, with whom I went home, and supped."†

Mr. Towers's last receipt for stipend is dated May 7th, 1749. In this year he died, and was buried, like his predecessor,

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\* *Peter Walkden's Diary*, p. 13.

† *Ibid.*, p. 17.





REV. JAMES SCOTT.

beneath the pulpit in the chapel, where also lie the remains of his wife and three children. His grandson, Rev. George Towers, was for some time minister of Whitworth, near Rochdale, and some of his descendants are yet to be found in Blackburn.

JAMES SCOTT,\* 1750-1754.

Mr. Scott was born in the year 1710, and was a native of Berwickshire. Early in life he came under Divine influences, and at the age of twenty made a solemn dedication of himself unto God in writing. He entered the University of Edinburgh in the session of 1728-9. Several years after this he spent as a private tutor, but eventually resolved to give himself unto the work of the ministry. Hearing that there was a great dearth of ministers in England, he turned his face thitherwards, and it is said with a companion travelled on foot along bad roads until they reached Stamton, in Yorkshire.† He became minister of this place in 1739; but, disagreeable circumstances arising, he removed to Horton in Craven in 1741, and was ordained there on May 20th of that year. Whilst here he gained considerable respect, and preached at many places in surrounding districts. Invitations came to him from several churches, all of which were declined; but in 1750 he removed to Tockholes. It is said when he came "he found the people buried in the grossest ignorance. After some time he prevailed upon the whole congregation to learn the Assembly's Catechism, and repeat it as children do. Some of these who got the Catechism off by heart were nearly 70 years of age! In consequence of this a happy change succeeded, and many were brought to a saving acquaintance with Christ."‡ It has already been pointed out that the middle of the 18th century was a most trying time for the Christian life of the Church. Socinianism was spreading with amazing rapidity; but Mr. Scott's earnest, faithful,

\* There are in existence two paintings of Mr. Scott: one at Rotherham College; the other in the possession of J. H. Scott, Esq., of Brighouse, a descendant of this worthy man. The portrait here given is from a photograph taken from the latter.

† *Midl's Cong. in Yorkshire*, p. 147.

‡ *Evangelical Magazine*, 1814, p. 381.

Evangelical preaching did much in the way of raising the life of the Tockholes Church. About this time the Heckmondwike Church, in Yorkshire, was without pastor, and there were few Evangelical preachers to fill up any vacancy. It happened that on one occasion a Baptist minister, the Rev. Alvery Jackson, preached for them, taking as his text Rev. xiv., 6: "And I saw another angel," &c. When he had concluded his sermon he said to the congregation that he had good news for them; that he knew of one and only one suitable to be their "angel," and that was the Rev. James Scott, of Tockholes.\* Accordingly the people selected two of their number to go and hear Mr. Scott, and have an interview with him. The messengers were highly pleased with their visit, and Mr. Scott was invited to come and preach. He did so, taking as his text Acts x., 29: "Therefore I came to you without gainsaying as soon as I was sent for: I ask, therefore, for what intent ye have sent for me." A very appropriate and suggestive text. This was in November 10, 1752. The sermon made a powerful impression, but there were difficulties in the way of his settlement there. There was a party in the Church that followed the Sandemanian heresy, which Mr. Scott foresaw would be a serious trouble to any minister there. A hearty invitation given him on February 5, 1753, was not accepted for some time. The Revs. E. Hitchin, of London, and J. Pye, of Sheffield, maternal grandfather of the celebrated Dr. Pye Smith, joined with the people in urging their request, and on receiving a letter from Thomas Armitage, the leader of the party previously named, he accepted their call in the beginning of the year 1754. He left Tockholes on the 29th of May, and the 30th was set apart as a day of solemn prayer and fasting because of the union which had been formed. Though Mr. Scott left Tockholes thus early, he showed his deep interest in the Church afterwards by providing it with some of its best preachers. His recognition as pastor at Heckmondwike took place on June 30th of the same year. His ministry here was an abundant success, and on November 29, 1761, a new and larger chapel which had been erected for him was opened. To meet the dearth of Evangelical

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\* Miall's *Cong. in Yorkshire*, p. 273.

ministers in the North of England at this time, chiefly through the influence of the Rev. E. Hitchin, "The Northern Education Society" was formed in May, 1756. This society resolved "to set up and maintain an academy at Heckmondwike,"\* and Mr. Scott was chosen tutor in the same year. Here he did an invaluable work. His students going about the country collected large congregations, and many places of worship had to be taken down and larger ones erected. The Heckmondwike Academy was indeed one of the chief forces which brought back life to the dying Churches of the North. His first student was Thomas Waldegrave, who attained to an honourable position in the ministry, and who served the Church at Tockholes for several years. And amongst the many others who rejoiced in it as their *alma mater* were Dr. Smith and Mr. T. Hill, tutors at Homerton; Dr. Simpson, tutor at Hoxton; and two other popular Tockholes ministers, Grimshaw and Blackburn.

In 1763 Mr. Scott's wife died, aged 63 years, and was buried in the chapel-yard. On the authority of the Rev. Noah Blackburn, Dr. Halley says that he departed from the usual custom of the time of burying inside the chapel, and placed her in a grave outside, which he could see from the window when preaching, "that he might be perpetually reminded of his own dissolution."† On the 11th of January, 1783, he himself died, in the 30th year of his pastorate. His illness was quite singular. Until the sickness came which was "unto death," he enjoyed remarkable health, having missed during the whole of his ministry but one Sabbath's duties on that account. About six months previous to his death his appetite completely left him, so that he was unable to take any kind of solid food. No physician was of service to him, and at length he sank from sheer exhaustion, leaving the world "like one who had long accustomed himself to look beyond the grave." Mr. Scott's ministrations, though not always attractive to strangers, were greatly appreciated by his own people. At the Lord's Table he was singularly

\* In the *Halifax Congregational Magazine* for May, 1885, is an engraving of Southfield, Mr. Scott's Academy; and a notice of him by J. H. Turner, Esq. From this academy have sprung the present Rotherham and Airedale Colleges.

† *Lancashire Pietism*, vol. ii., p. 420. Note.

happy. One of his pupils—the Rev. J. Carter—gives the following opinion of him as a preacher: “I must take leave to say that his appearance was commanding, his manner grave and solid, his doctrine sound and uncorrupt; savouring much of the old puritans. His voice was strong, and though not very sonorous, by no means disagreeable; his style indeed was not the most correct;—often mixed with Scotticisms; and his compositions were allied to those of the old Divines, who, after raising the doctrine, divided and subdivided into an host of particulars:—but, it should be remembered to his praise, they were generally an effective host: each occupied his own proper place; and seldom were his divisions such as merited that sarcastic reflection *distinctiones sine differentia*. He was a Divine of the old stamp of the Scottish school. He was a hard student;—and, to use a phrase very familiar to my remembrance (and which makes me while I write almost feel him at my elbow), he ‘plied his studies well.’ Between his preparations for the pulpit and his attention to his pupils, his time was fully occupied, and to good purpose. He would continue his studies to a late hour when any new production of more than ordinary interest fell in his way. He was seldom from home; but this sometimes happened; particularly when he made a visit to his amiable and highly-respected friend, the late Rev. Mr. Pye, of Sheffield;—his occasional labours there were so acceptable to the good people of that congregation, that they always spoke of him in a manner which marked their high esteem. Some amongst them, to express their regard for his weighty and very orthodox discourses, would indulge in using the strongest terms of approbation: at such a time they would say, ‘We shall hear St. Paul.’”\*

The Rev. Jonathan Toothill, one of Mr. Scott’s students, was selected to preach the funeral sermon from Hab. iii., 17, 18, the text of Mr. Scott’s own choice. The discourse, which was afterwards printed, bears the following title:—

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\* *Evangelical Magazine*, 1814, pp. 501, 502.

TOCKHOLES, NEAR BLACKBURN, LANCASHIRE. 93

THE  
*Foundation of the dying Christian's Triumph, in the Prospect of  
Nature's Dissolution.*

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A  
S E R M O N,

Preached, FEB. 2, 1783,

A T

HECKMONDWIKE in YORKSHIRE;

On Occasion of the DEATH of the

Rev. Mr. JAMES SCOTT,

Late PASTOR of the Church, and TUTOR to an ACADEMY at that Place.

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By JONATHAN TOOTHILL,

Minister at HOPTON.

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—And they mourned over him saying, *Alas! my Brother,*  
*The memory of the just is blessed.* 1 KINGS iii. 30.  
PROV. x. 7.

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HUDDERSFIELD:

Printed by J. BROOK, for the AUTHOR. 1783.

Price SIX-PENCE.

I close this account of this most worthy man with a letter written in the interests of Mr. Cockin, another of his students, by Mr. Scott, which has an interest of its own apart from being his production :—

“Southfield, Feb. 6, 1777.

“To the Kippin Congregation meeting at Thornton.

“Dear friends, As I have been acquainted with you for Several years & have always had a good opinion of you, as Serious people in general, lovers of Jesus Christ & his Gospel, & as you are now comfortably united together & have joyned together in giving a Call to Mr. Cockin to be your Pastor, I would give you some advice in order to his answering the Call.

“There are many even Serious people, who do not consider the necessities of a Minister with respect to temporal things. Those who have a farm & a trade have necessities from their farm every day, and not only wages but profit from trade frequently, So that they know little of the expences of Housekeeping. Diligent working families whose hands are their estate, gain more a year than perhaps they imagine, they are receiving wages weekly, neither do they observe how much goes to Support their poor families. They (viz. people in general) think that a Minister with his family may live very plentifully and clothe decently with about 40 Pounds a year. But a considerate person will see this to be a Mistake.

“Another thing I would Suggest, That many think that what is given to a Minister is a free gift, so that they may give or not give according to their pleasure. This is also a very great mistake. Indeed it is a gift among Dissenters with respect to the laws of the Nation but not with respect to the Laws of God. Those who ministered in holy things had always a portion for their due. Melchizedek had the tenth of the Spoils from Abram, Egyptian Priests had their portion. The Lord commanded the tribe of Levi, tho much inferior in Number to any of the 12 Tribes, to have the tenth of all the fruits of the land, besides a part of many of the Sacrifices. Christ, sending his disciples to Preach, commanded them to make no provision for their Journey, adding this reason—For the workman is worthy of his meat, he hath ordained that they which preach the Gospel should live of the Gospel, 1 Cor. 9, 7 to 15. And let him that is taught in the word communicate to him that teacheth in all good things. Gal. 6. 6. A comfortable Support is their due. If any say, What is due to a Minister? I answer; Such a part of your Substance according to your ability as you incline to devote to God's glory & the Support of the Gospel among you. My advice then is that you make a Subscription. Let every one propose what he is able and willing to give a quarter, let the Names and Sums be written in a book & the Collection be made accordingly. This is a necessary part of duty. For people ought to give according as God hath prospered them. All young people, man & woman, who are gaining wages

should subscribe something. Who is it that does not spend time or money needlessly to the value of 12d. in three months? I want no Superfluities for Ministers but a decent Support to free them from fear of want, & that they may give themselves wholly to the duties of their office, & may have some certainty for Supplies. I never proposed anything of this nature on my own account, but if I had been in the condition of many, a numerous family & no other helps I would have found the necessity of it. This with my love to you all, desiring you may be guided into all Truth & duty from

“Your affectionate friend and Servt. in the Lord,  
“JAMES SCOTTE.”

SAMUEL MERCER, 1754-1755.

Mr. Mercer was one of Dr. Doddridge's students, entering the Academy at Northampton not long before the doctor's death. In the *Correspondence and Diary of Doddridge* his name is incorrectly given as John.\* In this work there are two other references to Mercer, though not of much moment. He was admitted into the academy in 1749, and Doddridge says: “God has been pleased this year to make the largest accession of students to my academy that it has ever received in any one year, I think fifteen in number.”† Then he gives their names, and Mercer's is amongst the number. Several of those admitted this year in one way or another became eminent. Some of them were from Holland, and one—Mr. Murray—afterwards became Earl of Dunmore. The other passage reads thus:—

“Whereas I did, at the beginning of the last year, make a solemn surrender of a tenth of my ordinary, and an eighth of my extraordinary income to the service of God, I find, upon a review, that upwards of twenty guineas have been this way employed; whereas the income of my people and estate, presents included, has not been above a hundred and fifty pounds more than by pupils, of which more than one-tenth has been given in the education of four of my pupils, Walker, B. Strange, Mercer, and White.”‡ From this it would appear that Mercer was not in very opulent circumstances.

\* *Correspondence and Diary*, vol. v., p. 552.    † *Ibid.*, p. 490.    ‡ *Ibid.*, p. 491.

It will be interesting to note that Sir Henry Hoghton, the last baronet, who came from the Tower to Tockholes, was, in all probability, a student with him at Northampton. After Doddridge's death the Academy was transferred to Daventry, where Mercer completed his studies under Dr. Ashworth. He left college in 1754, and came to Tockholes. His stay here was but short; for, developing Unitarian sentiments, his people became dissatisfied, and he resigned the following year. His next charge was Charlesworth, in Derbyshire, from which place he removed to Hyde, in Cheshire, now in the hands of the Unitarians. Here he laboured successfully four years.\* His next settlement was Chowbent, near Leigh, now also Unitarian, where he laboured until his death, which took place on September 26th, 1786, at the age of 53 years. From this we may infer that he would be little more than sixteen years of age when he entered the Academy at Northampton, and about twenty-one years old when he settled at Tockholes. It is somewhat significant that the two places where he laboured longest after leaving Tockholes—Hyde and Chowbent—are Unitarian, and have been so for many years. This gives colour to the statement that his early removal from Tockholes was necessitated by his Unitarian tendencies. Miss Davies, daughter of the Rev. Benjamin Rigby Davies for many years minister at Chowbent, who still resides near the chapel, at the advanced age of 83 years, has supplied me with one or two particulars about Mr. Mercer. She states that he died at Harrogate, was interred at the old Parish Church there, and that his tombstone has been often visited by Chowbent people. He left a large family, principally daughters, one of whom taught a school at Chowbent, and lived to a great age. I have ascertained that Mr. Mercer died at Harrogate, whither he had gone probably for the benefit of his health, and that he was buried there. In the Register of the Parish Church at Pannall, near Harrogate, is the following: "Burials, 1786. Samuel Mercer, Sept. 26th." I have not, however, been able to identify his tombstone.

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\* Urwick's *Nonconformity in Cheshire*, p. 349. Also *Life and Times of Rev. James Woods*, by Franklin Baker.





REV. THOMAS WALDEGRAVE

## CHAPTER II.

BEING LIVES OF THE MINISTERS FROM THE REV. THOMAS WALDEGRAVE TO THE REV. THOS. WHITELEY (1755-1819).

THOMAS WALDEGRAVE,\* 1755-1771.

AMONGST the long line of men who have served the Independent Church at Tockholes none was more popular and more deservedly beloved than Thomas Waldegrave, who ministered here for nearly seventeen years. He was born at Norwich in the year 1732. His early life and conversion to Christ were very remarkable. His parents were Henry and Letitia Waldegrave, "a branch of the Right Honourable family of that name,"† who had great possessions. His father, becoming entangled in the ill-fated rebellion of 1715, had all his wealth confiscated, and was obliged to flee from England for his life. He never returned, or at least was never heard of afterwards. Thomas was an only surviving child, and went to reside with his maternal uncle, who brought him up in the Catholic religion, until he was eighteen or twenty years of age. At this time he is described as being "full of vivacity and immersed in all the pleasures and gaieties of life." The eloquent Dr. Wood was then Independent minister at Norwich, and on one occasion young Waldegrave and his gay associates went to hear him. Their object was to ridicule, but the truth struck home to Waldegrave's heart, and he was very powerfully impressed by the sermon. At first he thought the preacher had been made aware of his purpose in coming, and was aiming his words directly at him; so he resolved next time to remain concealed in the gallery stairs. But the word of the Lord still found him, and eventually his conversion was complete. Now began his trials. Changed in spirit, his outer life was also changed: his gay manners and dress were laid aside. His

\* Mr. Waldegrave's portrait is from an excellent engraving in the *Even. Mag.* for July, 1814.

† *Evangelical Magazine*, 1814, p. 263.

Catholic uncle persecuted him most bitterly. Thinking him mad, he locked him up for a time from society, and at last turned him out into the world penniless and without any clothing except such as he wore. In this condition he was found by Dr. Wood, who, by the help of a few friends, placed him under the tuition of the Rev. Mr. Webb, of Hitchen. From this place he went to the new Dissenting Academy at Heckmondwike, under the presidency of the Rev. James Scott, and, as previously stated, was the first student there. Whilst here he became acquainted with the renowned George Whitfield, and often accompanied him in his preaching tours. His connection with this good man no doubt coloured to a large extent his after life; for he was known to have somewhat of Whitfield's fire and eloquence. Here also he found his wife—the daughter of S. Scatcherd, Esq., of Morley, near Leeds—who proved a faithful and valuable helpmeet for him for more than forty years. On leaving the academy Mr. Waldegrave settled at Tockholes in 1755. His labours here were abundantly blessed, and the affection subsisting between pastor and people was quite unique. In the Church Book of Cockermouth, Cumberland, appears a notice of an ordination in which Mr. Waldegrave assisted: "June 18th [1767]. Rev. Mr. Selby Ord was ordained pastor at Cockermouth—a numerous congregation present. The persons assisting in the solemnity of the day were Rev. Mr. Waldegrave and Rev. Mr. Allott, both of Lancashire. There appeared abundance of the presence of the Lord in this solemnity. . . . Rev. Mr. Fisher preached on this occasion from those words in 1 Cor. i., 21. Mr. Waldegrave gave exhortation. Mr. Allott [listened] to his confession or examined."\*

His parting from the Tockholes people was a very painful affair, especially considering the circumstances which brought it about. At the earnest request of some friends he became bond for several persons, risking both his own and his wife's property, which was very considerable. Their sudden failure caused him to lose all. The painful stroke was patiently borne by both, and never once afterwards alluded to; but it necessitated his seeking a sphere of labour where he could

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\* *Congregational Magazine*, 1822, p 276.

obtain more adequate pecuniary remuneration. He received a most pressing invitation to become pastor of a church at Hull, but declined it, and ultimately settled at Bury St. Edmund's, in Suffolk. An account of his settlement at this place, from Mr. Waldegrave's own pen, I insert here. It has been copied from the Bury Church Book by the present pastor, Rev. W. H. Cole, and is Mr. Waldegrave's first entry. Along with it is a letter of dismission from the Tockholes Church, the fine Christian spirit of which is very touching, whilst the whole letter is proof that the Church officials were men of more than ordinary culture, even as they were men of high Christian attainment. The letter is signed by the two deacons, Richard Hoghton and James Towers, the first probably belonging to the Hoghtons of Red Lee, and a branch of the Hoghtons of the Tower; the other was the son of the Rev. James Towers, formerly minister at the place. The account reads as follows:—

“An account of the proceedings of the Church of Christ at Bury upon the demise of their late Pastour, the Revd. Mr. Thos. Savil, who had been Pastour upwards of 40 years. The Revd. Mr. Davidson, who had been called as an assistant in the time of Mr. Savil's weakness and infirmity, and continued for some time to preach to them after the Pastour's decease, having thought proper to decline the work of a stated ministring the word the Church upon application to Dr. Conder the tutor at the Academy at Homerton was by Him advised to apply to the Revd. Thos. Waldegrave then Pastour of a Church of Christ at Tockholes in Lancashire who came over in July 1770 and after having preached to them four or five Sabbaths besides the stated week-day Lecture the Church unanimously invited Him to come and settle amongst them to which having considered their situation and look'd to the Lord for direction He agreed and accordingly on Jany. 26th 1771 He together with his Family removed hither and after having preached the word and continued amongst them for some months the Church renewed their call and entreated his acceptance of the Pastoral Charge and care over them to which having before considered the affair and sought direction of the Lord He agreed and accordingly the day being fixt which was July the Eleventh 1771 and having obtained

a dismissal from the church to which he before stood related as member and Pastour, which dismissal is as followeth :—

“The Congregational Church at Tockholes to the Congregational Church at Bury St. Edmunds wisheth grace, mercy, and peace from God the Father and from the Lord Jesus Christ.

“Whereas our beloved brother Thos. Waldegrave and our dear Sister Sarah his vertuous Consort have upon their lawfull occasions lately removed to Bury in Suffolk, by which they can no longer enjoy the ordinances of the Gospel in fellowship with the Church of Christ at Tockholes in the County of Lancaster We the Deacons or Church Officers do in the name of the Church very cordially give our testimony on the behalf of the said Thos. and Sarah Waldegrave that they have in their respective relations to the Church behaved as becometh the Gospel and do therefore most affectionately commend them to the grace of Christ and to communion with His Church at Bury.

“And whereas the said Thos. Waldegrave hath with much acceptance and usefulness ministered to us in holy things and is now called to the exercise of his ministerial gifts amongst the people of God at Bury aforesaid, he needeth not epistles of commendation to them nor letters of commendation from us—but our hearts desire and prayer to God is for him and for those to whom he ministers that he may be an happy and honoured instrument of much good to precious souls as we trust he has been amongst us grieved as we are at the seperation made between us and him in consequence whereof we are now as sheep without a shepherd—We do notwithstanding with grateful remembrance bless God for having lent us the ministry of His servant for a season and desire with humble acquiescence to resign to his Providence which hath removed him from us—We follow him with our prayers to God for him and beg his prayers and those of our Christian friends particularly of those who now enjoy the ministry the loss of which we lament that our breach may be healed; and that we may in the Lord's due time be provided with another pastor who shall come to us in the fulness of the blessing of the Gospel of Christ, so we bid our late pastor and his yokefellow and the Church to which they may hereafter be related God

speed and are in the best the tenderest and dearest of bonds their Brethren wishing and waiting a divine direction and supply in our present destitute condition as a church looking for the mercy of our Lord Jesus Christ unto eternal life.

“RICHARD HOUGHTON.

“JAMES TOWERS.

“This dismissal being received, and the said Thos. and Sarah Waldegrave, his yokefellow, being admitted as members of this Church, the church immediately proceeded to his settlement with them on the aforesaid eleventh day of July. The ministers present as witnesses of our Faith and order were as followeth: The Revd. Mr. Davidson, of Bocking; the Revd. Mr. Edwards, of Ipswich; the Revd. Mr. Hubbard, of Long Melford; the Revd. Mr. Saunders, of Cambridge; the Revd. Mr. Harmer, of Wattisfield; the Revd. Mr. Lambord, of Sudbury; the Revd. Mr. Wood, of Sudbury; the Revd. Mr. Eddington, of Market Harborough, in Leicestershire; the Revd. Mr. Davidson, of Bury; the Revd. Mr. Lincolne, of Bury. Mr. Hubbard, Mr. Eddington, Mr. Edwards, and Mr. Saunders engaged in prayer. Mr. Harmer introduced the design of our meeting by some pretty and pertinent observations on the nature and order of Congregational Churches. Mr. Waldegrave then gave a short summary of his Faith, and the Church gave an account of the steps they had taken with respect to Mr. Waldegrave coming amongst them, and, after having recognized their call by the solemn lifting up their hands, the Revd. Mr. Davidson, of Bocking, gave us an excellent discourse upon the occasion from those words in the fifth chap. of the first Epistle to the Thessalonians, twelfth and thirteenth verses. The discourse was very much to the purpose, and I doubt not to the edification of many, the whole work was, I trust, crowned with the Presence and Blessing of a Covenant God, those who assisted in prayer were carried out, and their hearts enlarged to the refreshing of many. May the same Presence and Blessing attend us in all his ordinances, and keep us in the faith and restore order and due discipline amongst us that so it may be said of us and our families, these are the Blessed of the Lord, and their offspring with them. Amen, amen.”

Mr. Waldegrave never afterwards visited Tockholes; he

never came nearer than Manchester, and on the Tockholes people hearing that their late beloved minister had been so near, they said: "If we had known that he was at Manchester, we would have fetched him on our shoulders to Tockholes rather than not have seen him."\* Dr. Raffles says that "he was almost deified in Tockholes and Manchester."† He was very intimate with some of the most popular London preachers of the time, and was for weeks together a frequent supply at the Tabernacle, where multitudes used to congregate to hear his eloquent discourses.

In a letter sent by the Rev. D. Edwards, of Ipswich, to the Rev. Samuel Lucas, dated October 5, 1774, Mr. Waldegrave is mentioned, and in a slightly unfavourable way: "About a fortnight ago," says the writer, "I was at Bury: called three or four times at Mr. Vardy's. He and the family are well. Mr. Waldegrave was at Ipswich. I was sorry to hear some of his people complain of Brother Waldegrave's delivering undigested matter; but I hope he will devote more of his time to thinking. He is a serious man: a stated ministry requires application."‡ This may mean little: it may mean that there were discontented ones in his Church, as there are in most, who are always on the outlook for something to "complain" about. His subsequent long and honoured ministry at Bury of over 32 years, his previous ministry of 17 years at Tockholes, are proof that he did not preach without "thinking." But even if the charge of using "undigested matter" as applied to the early part of his ministry here were true, it only shows how even the best and ablest of men find the pressure of the Christian ministry a very heavy one indeed. Increasing years and infirmities at length brought about the necessity of a co-pastor, and on May 20, 1801, the Rev. Charles Dewhirst, from Osset, was ordained to the co-pastorship. At this time Mr. Waldegrave would be about 70 years of age. Owing to a large increase of worshippers, the chapel at Bury had to be considerably enlarged, and on September 2, 1802, it was re-opened by Dr. Simpson, of London.§ Not long after this

\* *Evangelical Magazine*, 1814, p. 265.

† Halley's *Lancashire Puritanism*, p. 429.

‡ *Congregational Magazine*, 1832, p. 664.

§ *Evangelical Magazine*, 1802, p. 422.

Mr. Waldegrave withdrew from the ministry. His mental powers declined very considerably, and for some years he remained in obscurity. Mr. Dewhirst, his co-pastor and successor, who preached his funeral sermon from Job xix., 25-27, says some interesting things concerning him. Visiting him a little before his death, Mr. Waldegrave said: "My mind has been much affected with the contrast of your situation and mine. I once like you was young and in health, and then I prayed for life and usefulness; but now my work is done, and I am praying to be gone." A little before his death his mental faculties were restored in a very wonderful way; and referring to this on one occasion he said: "I thank God that Satan is not permitted to buffet me in this affliction; for I could but ill struggle with him now; and I have not a doubt remaining respecting my future happiness." It is but seldom that co-pastorates are happy, but Mr. Dewhirst tells how utterly unselfish and disinterested Mr. Waldegrave was, how anxious to hear about his success, and how glad to hear of his appreciation by the people. On the 27th of December, 1812, this good servant of the Lord Jesus Christ passed away to the spirit world, at the advanced age of 80 years.

JAMES MCQUHAE, 1771-1777.

He was educated at Edinburgh, and began his ministry amongst the antiburghers at Kendal; but in 1771 he removed to Tockholes. Though his congregation here was small, he was in the habit of very carefully preparing his sermons, never preaching without committing the sermon to memory. Some of his critics charged him with trimming to the Hoghton family; and in connection with this the Rev. P. S. Charrier supplies the following anecdote. Complaining of a sermon preached at a minister's meeting, as being wanting in Evangelical doctrine, he said at the dinner table: "It is not as they say, that I have a crop for all sorts of corn." "No," replied Mr. Charrier, "they say you have corn for all sorts of crops."\* The charge, however, was unjust. As Dr. Halley remarks, "he preached the Evangelical doctrine faithfully, but not angrily, practically rather than controversially."† As already

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*Lancashire Puritanism*, vol. ii., p. 429. Note. † *Ibid.* p. 441.

stated, during his ministry at Tockholes the old gallery was inserted, and other alterations effected owing to increased congregations. In 1777, he removed to Blackburn, taking with him also a good many of his congregation, to found Independency in that town. In 1782, the Rev. Doctor Simpson was ordained pastor of the Duke's Alley Church, Bolton, when Mr. McQuhae gave the charge from 2 Tim. ii., 16. The charge is described as abounding "with wise counsels and friendly admonitions," and as being "fragrant with brotherly love."\* He also gave help to the people of Stand, near Manchester, in forming their new interest. The greater part of the Church had gone over to Unitarianism, consequently the others were obliged to find another meeting place. Mr. McQuhae was the first who preached for them in a barn at Sheephey, taking as his text 2 Tim. iii., 16. He afterwards preached for them in a cottage; and thus originated the present Congregational Church at Stand, whose pastor is the Rev. A. Anderson, B.A.†

In these times, we consider it a small matter to run down to the seaside, or even to take a tour upon the continent; but in Mr. McQuhae's time, when travelling was both difficult and expensive, arrivals at Blackpool were thought to be worthy of a place in the public newspapers. Hence, in the *Blackburn Mail* for December 11th, 1793, appears the following: "Arrived at Blackpool since our list, Rev. James M'Quhae, Mrs. M'Quhae," and others. In the *Mail* for August 10th, 1796: "Arrivals at Blackpool the beginning of this month for the benefit of Sea Bathing, Rev. Mr. M'Quhae, Mrs. M'Quhae," and others. The following also, copied from the *Mail* of May 16th, 1796, will be of interest: "Wednesday last having been a day appointed by Government for a general Fast and Humiliation before God, to be observed in the most devout and solemn manner by sending up our prayers and supplications to the Divine Majesty, for obtaining Pardon for our sins, and for averting those heavy judgements which our manifold Provocations have most justly deserved; and im-

\* *Centenary Memorials of Duke's Alley Chapel, Bolton*, by Rev. W. H. Davison, p. 24.

† *An Offering of Thought and Love. Three Sermons* delivered in Stand Independent Chapel, on its last Sunday, 22nd March, 1885, p. 31.

ploring His Blessing and assistance on the arms of his Majesty by sea and land, and for restoring and perpetuating Peace, Safety and Prosperity to Himself and His Kingdom : At the Dissenters' Meeting House, the Rev. James M Quay [preached] from Joel ii., 17." At Blackburn he appears to have followed the plan of catechising the children, which he adopted at Tockholes with so much success. In the Blackburn Free Library is a little work, entitled : "A Plain Catechism for Children ; to which is added another for the Instruction of those who are to be admitted to the Lord's Supper (Tenth Edition). By MATTHEW HENRY. Blackburn : Printed by Hemmingway and Nuttall for the Rev. Mr. McQuhae, 1798."

In 1802 a Sunday school was commenced in connection with Chapel Street by Mr. McQuhae's exertions ; but even more important still was his work of training young men for the ministry. Like his countryman in Yorkshire, he in Lancashire did a great deal in the way of spreading Evangelical truth in the neighbouring villages by the young men whom he educated.

In 1802 Mrs. Lydia McQuhae, the Pastor's wife, died, and was buried in the Chapel Street Chapel on November 12th ; and on the 29th of April, 1804, after a 33 years' ministry, the Pastor himself died very suddenly. His remains were interred in the vestry on May 5th ; his brother, Rev. D. McQuhae, being present at the funeral. An oblong tombstone resting on six pillars marks his last resting place with this inscription :—

*Deposited*

under this Stone, the remains of  
Lydia, the Wife of the Revd. James  
McQuhae, who departed this Life  
the 8th day of November, 1802, aged 57.

*Also* the Remains of the late  
Revd. James McQuhae, who died  
29th April, 1804, in the 62nd year of  
his Age, & 27th of his Ministry at  
Blackburn.

The Rev. Edward Parsons, of Leeds, father of the late

James Parsons, preached the funeral sermon, which was afterwards printed. It bears the following title :—

A  
SERMON  
*PREACHED MAY 20, 1804,*  
AT  
THE INDEPENDENT CHAPEL,  
IN  
Blackburn,  
*ON THE SUDDEN DEATH*  
OF THE  
REV. JAMES MCQUHAE.  
PUBLISHED  
*At the request of the Congregation.*

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By EDWARD PARSONS.

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LEEDS :

PRINTED BY EDWARD BAINES,

AND SOLD BY CONDER, BUCKLESBURY, LONDON ; AND THE BOOKSELLERS IN  
BLACKBURN, BOLTON, LEEDS, HALIFAX, MANCHESTER, AND  
LIVERPOOL.

One or two extracts from this sermon will better describe Mr. McQuhae's character than anything else that can be said. "He was a native of North Britain ; he enjoyed the advantages of a religious and liberal education, and he is spoken of with admiration for his extensive capacity, his quick apprehension, and his retentive memory. Had Providence called him to occupy a station of greater publicity, or had he courted popularity, his literary acquirements, his acquaintance with men and things, and his happy method of communicating his knowledge, united with a graceful person and a courteous demeanour, would have secured him a high degree of consideration. But he loved the retirement of his situation and the people of his charge, and therefore shunned the notice that would have called him into more extensive spheres of exertion. . . . As a preacher he had few equals, and still fewer superiors. In his preaching there was an uncommon degree of animation and energy. Among his brethren in the ministry he was affable, communicative, and instructive. To young preachers of promising talents, and of a modest,

diffident character, he assumed the most encouraging aspect ; but to the vain and supercilious he was a keen, though not a malignant, reprovcr. No preacher has been better esteemed at home, or more generally acceptable in his occasional labours abroad. There are three things for which he is said to have been remarkable—the facility with which he would introduce religious conversation, the wisdom and tenderness he discovered in attempting to heal the breaches with which he saw his own or other connexions afflicted, and the disgust in which he met the spirit of detraction, especially among preachers. . . . On the morning of the day which put a period to his life and labours, he rose a little after the usual time, no change in his appearance or conversation giving any occasion of alarm to those who were with him ; but the moment he had seated himself in his chair, he fell back, and expired without a struggle or a groan.” In this same sermon Mr. Parsons mentions his hospitality towards his ministerial brethren. A story used to be circulated that when at Tockholes he lived a most niggardly life. Dr. Halley, however, very properly remarks upon this matter : “A minister having nothing else to live upon than the ‘chapel wage’ of Tockholes, under £5 a quarter, the gift of £5 from the Presbyterian Fund every year, and the subscription of the Baronet of Hoghton, might well be excused for forming ‘penurious habits.’ Mr. McQuhae, like an honest Scotchman, preferred penury to debt, and scanty living to loss of credit.”\* I append a list of his public engagements, collected from the *Evangelical Magazine*, as likely to be interesting :—

At the ordination of the Rev. John Atkinson, at Ulverstone, on Wednesday, June 3rd, 1795, he offered the ordination prayer, and “gave an excellent charge from Col. iv., 17—‘And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.’”

At the ordination of the Rev. Charles Ely, at Bury, on the 26th of July, 1797, he offered the ordination prayer.

At the ordination of the Rev. Mr. Jenkinson, of Haslingden, on Wednesday, August 30th, 1797, he delivered the introductory discourse, “in which he illustrated the nature of a

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\* *Lancashire Puritanism*, vol. ii., p. 442. Note.

Gospel Church, and vindicated a conscientious separation from the Establishment."

At the ordination of the Rev. Richard Bowden, at Darwen, on August 15th, 1799, Mr. McQuhae "delivered the introductory discourse, received the confession of faith, with satisfactory answers to the usual questions, and offered up the ordination prayer."

At the ordination of the Rev. D. Edwards, at Elswick, on August 5th, 1801, Mr. McQuhae reminded the congregation of their duty from Rom. xii., 4-5.

#### JAMES GRIMSHAW, 1778-1782.

Mr. Grimshaw was a student from Heckmondwike, trained by the Rev. James Scott. His first settlement was at South Cave, in Yorkshire, somewhere about the year 1775. Large congregations assembled to hear him, numerous vehicles coming with worshippers from all parts; but unhappy circumstances arising, Mr. Grimshaw resigned and came to Tockholes in 1778. As already noted, the second or east gallery was erected during his ministry, which is proof of a considerable increase in the congregation. In 1782, he removed to Forton, near Garstang, having charge of the two Churches at these places. In the morning he was accustomed to preach at Forton, and in the evening at Garstang. Farmers coming in their carts to morning service from Barnacre, near Garstang, used to take back their minister, cushioning their heavy coach with a bottle of straw. Mr. Grimshaw appears not only to have been greatly respected by his own people, but often in request by surrounding Churches, as will be evident from the following notices collected from the *Evangelical Magazine*:—

June 3rd, 1795: Ordained at Ulverstone, the Rev. John Atkinson, when Mr. Grimshaw preached a suitable discourse from 1 Thess. ii., 12.

August 15th, 1799: Ordained at Darwen, the Rev. Richard Bowden, when Mr. Grimshaw preached in the evening.

On July 29, 1801: The Rev. J. Kay was ordained at Kendal, when he "offered up the ordination prayer without imposition of hands."

August 5th, 1801: The Rev. D. Edwards ordained at Elswick, when Mr. Grimshaw concluded the service with prayer.

Nov. 19th, 1805: The old Dissenting Interest, at Newton-in-Bowland, having undergone considerable repairs, was opened, when, along with Mr. Charrier, of Lancaster, Mr. Grimshaw was the preacher, taking as his text 2 Cor. vii., 1.

Jan. 14, 1807: Mr. S. Barber was ordained at Ulverstone, when Mr. Grimshaw preached from John xiii., 17.

June 28, 1808: Mr. W. M. Walker was ordained at Preston, when Mr. Grimshaw preached to the people from 1 Sam. xii., 24.

August 30, 1815: Mr. Jos. France was ordained at Lancaster, when Mr. Grimshaw and others engaged in the devotional part of the service.

August 21, 1823: The Rev. S. Bell was recognised as pastor of High Street, Lancaster, when Mr. Grimshaw took the introductory part of the service.

Increasing age and infirmity compelled him to resign his charge at Garstang on February, 1828, and confine himself to Forton. He withdrew from ministerial labour about 1833 or 1834, having been engaged in it nearly sixty years. He resided with a married daughter, about a mile from the chapel, until the time of his death, which took place on the 20th of March, 1838. He was interred in the Forton Chapel graveyard, and his tombstone, which has recently been re-lettered, bears this inscription: "Sacred to the Memory of the Rev. James Grimshaw, who departed this life March 20th, 1838. Aged 97 years."

Some curious stories are circulated in the neighbourhood respecting him. He appears to have been singularly quaint both in manners and dress, wearing silk stockings and knee breeches. Walking one day from Forton to Garstang, he met with a lady who complained bitterly of the Pharisaism of Christian people, but she found in him no sympathiser; for he at once turned upon her and sharply rebuked her for the sin she was condemning in others. He was not happy in his married life—his wife being addicted to drink. This was his great cross, which he bore with remarkable fortitude and patience.

## NOAH BLACKBURN, 1782-1786.

Mr. Blackburn was born about the year 1750 : by some of the members of the family it is thought at Tockholes. He also was trained by Mr. Scott at Heckmondwike, and, like his predecessor, first settled at South Cave, in 1780. His conversion is said to have been due to his reading one of Mr. Whittaker's sermons. The building at South Cave being in a very dilapidated condition, he desired the people to restore it. A meeting was called to consider the matter one Sunday afternoon after service, when a heavy shower came pouring through the roof. This proved a very convincing argument : the chapel was at once repaired, and a new vestry built.\* His stay here was only short. He appears to have taken some part in the founding of Independency in Preston. The following story, from the "Memoir of Rev. George Burder," author of "Village Sermons," is worth insertion : "In 1781 a singular incident happened at Preston. The room we [Independents] occupied was over a cockpit, seldom used, but some players took it for performing in. It was settled between the principal player and me that we should not perform the same evening, as our people must of necessity pass through part of the theatre. But it so happened that a lady in the town ordered a play on a night which was our preaching night. Mr. Blackburn came to preach and began to sing. This disturbed the players below, who were performing 'Romeo and Juliet.' Romeo came up and expostulated. Our people were unwilling to give place, but Romeo threatened so violently, and with a drawn sword in his hand, that they felt constrained to yield and to give over the service."† Mr. Blackburn removed to Tockholes in 1782 ; and inasmuch as he was not ordained at South Cave, this would take place at Tockholes. His intimate friend was the Rev. P. S. Charrier, of Liverpool, described by Dr. Raffles as that "unfailing repository of Dissenting anecdotes." Along with Mr. Charrier, he supplied Dr. Raffles with much important information, which served as materials for Dr. Halley's "Lancashire Puritanism," which has already been quoted several times in

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\* Miall's *Cong.* in *Yorkshire*, p. 248.

† *Handbook of Preston*, by Marks, p. 49.

these pages. Mr. Blackburn terminated his ministry at Tockholes on the 5th of November, 1786, and removed to Delph, on the borders of Yorkshire and near Oldham. Local tradition says that the servant of the family rode all the way in front of the waggon amongst the furniture; and on arriving at Delph, late one frosty night, she was found quite benumbed with cold, but restored with considerable exertion. His ministry here was strikingly successful, and in 1791 the old chapel had to be enlarged. He laboured here until his death, which took place on May 4th, 1821, when he was in his 70th year. His end came most unexpectedly. His friend, the Rev. P. S. Charrier, wrote a short account of him in the *Evangelical Magazine* for 1821, in which he says that he had been a preacher for nearly half a century, that the church at Delph had considerably improved during his ministry, and that the last years of his life had been amongst the most useful. It had been his earnest desire that his death should be sudden, and that his life and usefulness should terminate together; and this desire was strikingly fulfilled. "On the Lord's day preceding his death," writes Mr. Charrier, "he preached twice, and it was thought by many with more than usual animation. He also administered the Lord's supper. His last texts were expressive of the principles and hopes which he cherished all through life, and the truth and infinite value of which he has now learned more fully to appreciate: In the morning, 'My times are in thy hands;'; in the afternoon, 'I heard a voice from heaven, saying, Blessed are the dead which die in the Lord.'"<sup>\*</sup> He retired to rest in his usual health and spirits on the night of May 3rd, and early next morning was found a corpse. The general impression is that he died of heart disease. In the *Leeds Mercury* of May 19, 1821, occurs the following notice:

"DEATH.—Suddenly, at his own house, on the morning of Friday, the 4th inst., in the 70th year of his age, the Rev. Noah Blackburn, Independent minister at Delph, Saddleworth, Yorkshire. He had been engaged in the Christian ministry for half a century, and was favoured with the gratification of a wish he had often expressed, that his life and his

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<sup>\*</sup> *Evangelical Magazine*, 1821, p. 246.

labours might terminate together. He preached twice on the Sabbath preceding his death, and, in the opinion of many of his hearers, with more than his usual animation and earnestness. The kindness of his heart, and the long tried worth of his character, had secured him the respect and esteem of men of all parties and denominations. His loss will be long and severely felt, not only by his mourning family, but by his Church and congregation, who had for upwards of 34 years enjoyed his services, and among whom he was both beloved and revered."

Mr. Blackburn was buried within the chapel at Delph, on the south side, and a mural tablet in the chapel was erected just over his grave by the Church and congregation some time after his death. The inscription upon it reads thus :

"Sacred is this Monument  
Erected by the Church and Congregation to the Memory of their late  
revered and beloved Pastor,  
THE REV. NOAH BLACKBURN,  
who laboured in this place in word and doctrine for upwards  
of 34 years,  
displaying the riches of free and sovereign Grace and Mercy to lost  
sinners by the blood, the righteousness, and atonement of the  
Lord Jesus Christ,  
and who finished his labours in the church Militant, and his happy  
spirit took its flight to join the church triumphant, on May the 4th,  
A.D. 1821,  
in the 70th year of his age.  
Within this sacred House he spent his breath ;  
Now, silent, senseless, here he lies in Death :  
Those lips shall wake again, and then declare  
A dread Amen to truths delivered here."

Mr. Blackburn was one of the early friends, and indeed founders, of the Lancashire County Union, though himself in Yorkshire. An Association called "The Itinerant Society" was formed of the ministers in Lancashire, Cheshire, and Derbyshire in the year 1801. The very plan for this Association had been proposed and adopted at Mr. Blackburn's chapel five years before, as the following will show : "On the 20th of last month [April] was held, at the Rev. Mr. Blackburn's, at Delph, on the border of Yorkshire, the annual meeting for the double lecture. Mr. Roby, of Manchester, and Mr. Wilks, of London, preached on the occasion. After

dinner, the Lancashire ministers present held a conversation upon the propriety of employing two itinerant preachers within their own county; and being convinced of the expediency of the measure, opened an immediate subscription among themselves; agreed to recommend it to their respective congregations, and also to the attention of all their brethren at the next general meeting of the Dissenting Ministers of the county.\* The object of this Society was to promote the preaching of the Gospel in neglected rural districts. A "circular letter," issued by these "associated ministers," dated 1805, gives the names of those who from the beginning supported it, and the amounts collected. Amongst the number we find "August, 1802, Delph, Rev. N. Blackburn, £7 7s. 6d."—no small sum when compared with the contributions of others. At Manchester, in the same year, on the 18th of June, a meeting was held to consider the formation of a better Union of Independent Churches. Mr. Blackburn and others were appointed a committee to arrange a series of rules. At a general meeting held in Mosley Street, Manchester, on September 23rd, 1806, these rules were adopted, and the Lancashire Union of Churches formed. In the report of this society, dated January 30th, 1808, there is the following statement: "According to the agreement at *Liverpool*, the next ANNUAL MEETING will be held (God willing) at *Manchester*, on the evenings of the 26th and 27th of APRIL next; when, agreeably to rotation it will devolve on S. BRADLEY, of *Manchester*, and the Rev. Mr. BLACKBURN, of *Delph*, to preach."

In the report for 1817-18, when the meetings were held at Liverpool, Mr. Blackburn is again named as preacher, his son, Thomas Blackburn, being in the chair.

No one of the many ministers who have laboured at Tockholes was more popular than Mr. Blackburn. No man of his time seems to have been more in request by the churches for special services. I venture again to insert a list of his engagements in so far as I have been able to collect them from the *Evangelical* and other Magazines:—

On the 4th of May, 1785, a new chapel was opened at Greenacres, when Mr. Blackburn, then at Tockholes, was

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\* *Evangelical Magazine*, 1796, p. 206.

one of the preachers, taking as his text 2 Thess. iii., 1 : " Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."\*

The first preaching room in the town of Ashton, long destitute of the gospel, was opened on August 1st, 1793, when the Revds. N. Blackburn and T. Kennedy, M.A., of Manchester, were the preachers.

On Wednesday, April 22, 1795, the Rev. Mr. Coles was ordained at Greenacres, near Oldham, when the introductory duties were performed by Mr. Blackburn, who also received the confession of faith.

On July 26, 1797, at the ordination of the Rev. C. Ely, at Bury, Mr. Blackburn concluded the service with prayer.

On the 23rd of August, 1797, a new chapel was opened at New Windsor, near Manchester, when he prayed and preached the first sermon from Ps. xciii., 5 : " Holiness becometh thine house, O Lord, for ever."

On August 30th, 1797 at the ordination of the Rev. Mr. Jenkinson, at Haslingden he delivered a "a solemn charge" from 1 Tim. iii., 2 : " A bishop must be apt to teach."

On April 18th, 1798, at the ordination of Mr. Silvanus Shaw, at Marsden, Yorkshire, he gave the charge from 1 Tim. iv., 16 : " Take heed to thyself and unto thy doctrine."

On Sunday, July 1st, 1798, Park Chapel, Ramsbottom, was opened, when Mr. Blackburn began the morning service with reading and prayer, and in the afternoon preached from 1 Cor. iii., 11.

On July 18th, 1798, at Charlesworth, a new chapel was opened, when Mr. Blackburn was one of the preachers, taking as his text Ps. xlviii., 9 : " We have thought of thy loving kindness, O God, in the midst of thy temple."

On August 15th, 1798, at the ordination of the Rev. Mr. Dunkerley, at Macclesfield, he gave the charge from Acts xx., 28.

On Wednesday, April 10, 1799, at the ordination of the Rev. Mr. M'Pherson over the Gatley Church, Cheshire, Mr. Blackburn preached to the people from Phil. i., 27 : " Striving together for the faith."

On July 15th, 1801, at the ordination of Mr. Hanforth over the same Church, he exhorted the people to encourage him from Deut. i., 38.

On Wednesday, September 30th, 1801, at the opening of the Chapel at Bamford, Mr. Blackburn preached from 1 Cor. i., 23.

On Thursday, June 19, 1806, at the ordination of Mr. Solomon Ashton, in the Old Chapel, Stockport, he discoursed on the nature of a gospel church, and asked the usual questions.

On August 20th, 1806, at the ordination of Mr. Galland, at Greenacres, Mr. Blackburn offered the ordination prayer.

On January 1st, 1807, the Duckinfield Chapel was opened, when Mr. Blackburn preached in the evening from Ps. cxviii., 25.

On May 6, 1807, at the ordination of Mr. Ebenezer Glossop, at Chinley, Derbyshire, Mr. Blackburn took part in the service.

On May 21, 1807, at the ordination of the Rev. W. Marsh over this Church, Duckenfield, Mr. Blackburn offered the ordination prayer.

On Thursday, December 3, 1807, Grosvenor Street Chapel, Manchester, was opened, when Mr. Blackburn took part in the service.

On April 19, 1810, at the ordination of the Rev. R. Slate, at Stand, he offered the ordination prayer.

On August 26, 1813, at the ordination of the Rev. Mr. Dyson, at Halshaw Moor, he gave the charge.

On Wednesday, July 6, 1814, at the ordination of Mr. J. Harrison, junr., at Little Moor, Glossop, Mr. Blackburn gave the charge.

On August 23, 1815, at the ordination of the Rev. J. Gray, at Bamford, he gave the introductory discourse.

On Sept. 6, 1815, at the ordination of the Rev. B. Senior, at Tintwisle, he offered the ordination prayer.

On May 15, 1816, at the ordination of the Rev. W. Turner, at Bethel Chapel, Bury, he addressed the people.

On August 8, 1816, at the ordination of the Rev. N. Pugsley, at Orchard Street Chapel, Stockport, he asked the usual questions.

On August 13, 1817, at the ordination of the Rev. S. Rhodes, at Stainland, Yorks., he gave the charge from Matt. xi., 29.

On May 14, 1818, at the ordination of the Rev. J. Sutcliffe, at Refuge Chapel, Ashton-under-Lyne, he offered the ordination prayer.

On Wednesday, Sept. 6, 1820, the Glass-house Chapel, Aldersgate Street, London, was re-opened, when Mr. Blackburn preached in the afternoon from Hab. ii., 3.

The chief point of interest about this list is the wonderful variety in his sermons. Even some of our leading men to-day have their great sermons, which are made to do duty on many occasions; but Mr. Blackburn appears to have had something different for every place. The list also shows what a busy life he must have lived.

It is somewhat singular that there are no books of sermons of this great preacher. All that I have seen of his writings is a single sermon in my possession from the text, Ps. cxix., 25, the title of which is as follows:—

# ATTACHMENT TO THE WORLD

**Lamented,**

AND

A THRONE OF GRACE

PETITIONED;

OR

The Distressed Saint seeking Quickening  
Grace.

**A SERMON,**

PREACHED IN THE

**Independent Chapel,**

DELPH,

November 1st, 1807,

AND NOW PUBLISHED AT THE REQUEST OF  
THE HEARERS.

*By Noah Blackburn.*

*Use this world as not abusing it: for the fashion of this world  
passeth away. 1 Cor. 7. 31.*

MANCHESTER

PRINTED AT THE OFFICE OF NISBET AND DAVIS,  
No. 5 Hanging-Ditch.

Mr. Blackburn married Martha Briton, of Holbeck, Leeds, who was an admirable woman. The Church at Delph witnessed their affection for her and appreciation of her services by erecting in the chapel another mural tablet, the inscription upon which is as follows:—

“ Sacred to the Memory of  
*MARTHA* relict of Rev. N. Blackburn, who  
 died on the 19<sup>th</sup> Nov. 1826 aged 72.  
*BENJAMIN BRITAIN*, died 4<sup>th</sup> Oct. 1787  
 aged 15 months.  
*WILLIAM*—died 29 Aug. 1792 aged 4  
 years and 11 months.  
*OWEN*—died 2<sup>nd</sup> Sep. 1792 aged 6  
 months.  
*JOSEPH*—died 2<sup>nd</sup> Decem. 1817, aged  
 22 years.”

Some of Mr. Blackburn's children remained in business in the village for sometime after his death. One of his sons, born at Tockholes, was for many years an eminent surgeon in Liverpool, a daughter of whom was the late wife of the present Sir Edward Baines, of Leeds.

#### THOMAS WHITELEY, 1787-1819.

Mr. Whiteley was trained at Heckmondwike, under Mr. Walker. He married as his first wife a lady from Yorkshire, whom he brought with him on his settlement to Tockholes, in June, 1787. In this year also he was ordained. On Wednesday, Sept. 11, 1794, he married, at Standish, Miss Tabitha Livesey, of Duxbury, near Chorley, as his second wife. It was during his ministry, as already stated, that the secession took place which led to the building of Bethesda Chapel. He terminated his labours here on the 9th of May, 1819, and went to reside at Preston. He died there on January 9th, 1843, aged 82 years, and was interred in the graveyard of Grimshaw Street Congregational Chapel. He appears to have held strong views on baptism, and did not hesitate to refuse to baptise the children of parents who

were not religious people. He was most expert at sermonising ; for if given a text in the vestry previous to coming into the pulpit, he could divide, sub-divide, and preach from it with effect. He appears to have kept well with his people at Tockholes, for the only public engagements I have noted are in connection with the ordinations of Mr. Jenkinson, at Haslingden ; Mr. Ely, at Bury ; Mr. Bowden, at Darwen ; Mr. Edwards, at Elswick. Some of his descendants yet reside in Blackburn, and appear in the Cocker and Nightingale pedigrees.

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### CHAPTER III.

BEING LIVES OF THE MINISTERS FROM THE REV. JOSEPH  
SPEAKMAN TO THE REV. CHARLES BINGLEY (1822-1857).

THE period upon which we now enter is within the memory of those yet living. A few just remember the latter days of Mr. Whiteley, but those are so few, and it is so little of him that is remembered, that he may very properly be reckoned amongst those beyond the reach of living men. But from the days of Mr. Speakman onwards, the ministers are very well remembered, except where, as in one or two cases, the stay has been too short for any decided impression to have been left behind.

#### JOSEPH SPEAKMAN, 1822-1830.

Mr. Speakman does not appear to have had any collegiate training. He first comes into notice as an agent of the County Union employed in the Fylde district. In the Union Report for 1817-1818, under the heading "Poulton," is the following : "The ways of Zion here had long mourned, and there remained little else but dust and ruins, when Mr. SPEAKMAN visited this place in May last. The congregation is increased from about twenty-five to fifty, who raise £20 per annum towards Mr. SPEAKMAN'S support, besides defraying

incidental expenses. . . . Mr. SPEAKMAN preaches at *Marton* and at *Rawcliffe* every week." In the next report (1818-1819), Mr. Speakman writes: "The Lord does not leave us without tokens of His kindness. We do increase a little, though not so rapidly as we could wish. Of late, I have preached on Sabbath evenings in my own house, and many have come to hear who had never been seen within our chapel. At *Marton* we continue to be well attended; the house is filled, and in summer I have no doubt we shall again need the barn." In the Report of 1819-1820, Mr. Speakman says: "By the blessing of the great Head of the Church, our congregation at *Poulton* is gradually increasing. On the 18th of last July, a Christian Church was formed here, consisting of myself and three other members. We have since received ten more, so that we are now fourteen in Church fellowship." In the next report it is said: "The heart of the worthy minister, Mr. SPEAKMAN, is much rejoiced now that he begins to see some fruit of his labours. There is, at *Poulton*, a stated congregation of seventy or eighty; but, when he first came, it was under twenty." From the same report it appears that he preached also at Bispham amidst "much opposition," at Marton, Thornton, and Blackpool. Concerning the latter the report says: "We are happy to report that since last spring Mr. S. has constantly preached at *Blackpool*, and though no little influence has been employed to hinder the good work, there is the greatest encouragement to go on. There is preaching every Sabbath evening, and sometimes more come than can gain admittance." Mr. Speakman was ordained on June 15th, 1820, an account of which service I here insert: "The Rev. J. Speakman was ordained over the Independent Church at Poulton, in the Fylde, in the county of Lancaster. Mr. Griffiths, of Kirkham, delivered the introductory discourse and received Mr. Speakman's confession of faith; Mr. Edwards, of Elswick, offered the ordination prayer; Mr. Greatbatch, of North Meols, gave the charge from 2 Tim. ii., 1; Mr. Walker, of Preston, preached to the people from Deut. x., 38, 'Encourage him.'"\* From Poulton he removed to Tockholes, beginning his ministry here on

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\* *Evangelical Magazine*, p. 336, 1820.

January 20th, 1822. At the opening of the new chapel, at Inglewhite, near Preston, on June 27th, 1826, Mr. Speakman was the morning preacher, and the Rev. Luke Foster, of Blackburn, the afternoon. He took an undoubted interest in Christian Missions, and, as elsewhere noted, during his ministry at Tockholes a Branch of the London Missionary Society was formed here. Whilst at Tockholes he was accustomed to go to Belmont to preach, usually calling at Sheephouse, where lived one of his members, William Sumner, for a pony to ride thither. His labours ended at Tockholes on May 9th, 1830. His next charge was the Garden Street Church, Sheffield. His name appears in the list of those present at the Great Conference of Ministers of all Denominations on the Corn Laws, held in Manchester, on August 17th, 18th, 19th, 20th, 1841.\* Sometime during this year he withdrew from the Pastorate at Sheffield. His relations with the Church were not happy. He was unfortunate also in his family life, having several sons, who lived ungodly and intemperate lives. After his withdrawal from Garden Street, he lived a very retired life. He died May 17th, 1856, at Charlotte Lane, Sheffield, aged 75 years, and was interred in the General Cemetery, by the Rev. Mr. Kidd, chaplain. There is a tombstone upon the grave with this inscription: "Sacred to the memory of Samuel, son of Joseph and Margaret Speakman, who died Nov. 25th, 1841, aged 23 years." There are no other names upon it, but the Cemetery Register shows that the following have also been interred in the grave: Joseph, Robert Ashley, Joseph, John, Elizabeth. One of these was the Rev. Joseph Speakman.

#### RICHARD PEARSON, 1831.

Mr. Pearson went to Airedale College from York, being recommended by the Rev. J. Hunter. On October 7, 1827, he was present at and took part in the ordination services of the Rev. J. Redmayne over the Church at Rillington, Yorkshire, being then a student in the College. On Wednesday, the 24th of June, 1829, at the general meeting

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*Report of Conference on Corn Laws, 1841, p. 14.*

of the subscribers of Airedale College, according to the custom of those times, he was one of the four senior students who read an essay, his being on "Reason as subordinate to Revelation." In the College report for 1830 he is mentioned again in this capacity, the subject of his essay being "The Religion of the Latter Day." In the same report occurs the following reference to him: "As the tutor has been for some time labouring under infirmity and been assisted by one of the senior students, Mr. Pearson, who now finishes his period of education, has been selected to supply the place of Mr. Taylor, who has lately been employed in that department." In the appendix to the same report he is also mentioned as "Assistant Tutor." The following also is interesting: "The Privileged Christian's Companion. Edited by Mr. Vint, with Introductory Essay on the Character and Writings of the Non-conformists, by R. P. [Richard Pearson], Airedale College, June, 1830. 12mo. 3s. 6d.\*" It is evident from all this that his literary attainments were of no mean order. He came to Tockholes in 1831, commencing his labours here on the 13th of March; but he resigned on the 18th of September of the same year. He went back to Idle, and for a few months edited a magazine there. He next went to Clitheroe, and kept a school for a number of years in Water Street. In an old account book of the Church at Wiswell his name appears as an occasional supply, at which times he received the large fees of 5s. and 7s. per Sunday! From this place he went to Waddington, about three miles from Clitheroe, to be Reader for the old people at the Hospital there. He went from Waddington to Ireland with a daughter, and what became of him there I have not been able to ascertain.

#### JOHN BIRKBY, 1832-1834.

Mr. Birkby was a native of Cleckheaton. He attended the ministry of the Rev. Thornhill Kidd, a remarkable man in his day, of whose Church he was a member. He entered

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*Nonconformity in Idle, with the History of Airedale College.* By J. Horsfall Turner, p. 56.

Rotherham College, at that time under the presidency of Dr. Williams, in the midsummer of 1813. I have been favoured with copies of the papers sent in by Mr. Birkby at this time, and though somewhat lengthy, they are sufficiently interesting to warrant their insertion here :—

*Rev. Thornhill Kidd's Letter.*

"Cleck Heaton n<sup>r</sup> Leeds,

"Dec<sup>r</sup> 22<sup>d</sup>, 1812.

"My dear Sir,

"I am afraid you will think these papers long in coming. The fault has been chiefly mine. The paper on Xtian doctrines was more diffuse ; I got our young friend to abridge it. Several verbal alterations I also suggested, and altered the form of some sentences in both papers, but they are sufficiently *his own* for you to judge of his principles, his experience, and manner of writing. I hope we may still reckon on his entrance upon academic advantages in April. You will be so kind as favour me with a few lines *soon*—saying, when you wish him to be at Roth<sup>n</sup>, and what Books (as Grammars &c) it will be necessary to have with him. I know what were used formerly ; but changes may have taken place.

"You will certainly think our friend a *rough York<sup>r</sup> lad*, but he is not more so than good bro<sup>r</sup> Burton was ; and I am much mistaken if he does not partake largely of Burton's best qualities—piety, temper, and capacity.—It is to me great pleasure to aid his improvement as well as I can ; but to be *from home*, and to have full *leisure* for study under your care, will be of unspeakable advantage. May God preserve him ! And render you, my dear sir, and the important Institution you superintend, eminently serviceable to him. . . . .

"I remain, my very Dear Sir,

"Yours most truly and obliged

"THORNHILL KIDD."

*Letter of Recommendation sent by Church.*

"We, the pastor and Members of the Independent Church at Cleck-Heaton, cordially unite in recommending our

brother John Birkby to the advantages of the Academy under the care of the Rev<sup>d</sup>. James Bennet and the Rev<sup>d</sup>. Jos<sup>h</sup>. Gilbert, at Rotherham.

"Our brother stands high in our esteem for his steady piety, unaffected humility, and amiable temper. We believe that his motives for wishing to enter the Christian ministry are such as God approves. His natural abilities, though plain, appear to be such as with proper cultivation will secure his usefulness in the Church. His acquirements are *small*, but equal to his past advantages. We are persuaded that his honest desire is to live devoted to Christ, and to the service of immortal souls; and hope that he will be diligent in his studies, consistent in his deportment, and a credit to the important Institution into which he seeks admission.—We affectionately commend him to God; and pray that he may be preserved from all evil!—that he may grow in all useful knowledge, and in every gracious habit!—that he may be trained up for eminent service, as an advocate of Truth and Righteousness in the earth!—

"THORNHILL KIDD—pastor

"HENRY HORSFALL }

"JOHN BERRY }

"EDW<sup>d</sup> DEARNLEY }

In behalf of the Church

"Cleck Heaton near Leeds

Given at a Special Church

Meeting Aug<sup>t</sup> 8<sup>th</sup> 1813 "

*Mr. Birkby's Statement of his Religious Experience.*

"In attempting this outline of my religious experience, I feel considerable difficulty, and would be cautious, lest I go aside from what is strictly true.

"My early years were spent in childish vanity, in ignorance of God and of myself, and in following the multitude to do evil. Yet in the midst of all my sin and folly the Lord did not entirely leave me to myself. I was at times strongly convinced that I was a sinner, and that if I persevered in a course of disobedience to the end of life, death would certainly remove me to a place of eternal misery. Such convictions as these at length so greatly impressed my mind

that I made a resolution to turn from my sins to God ; yet being ignorant of *Christ*, and the only way of salvation by Him, I vainly thought that if I abstained from gross immoralities, and strictly observed religious duties (which I endeavoured to do) I should be saved. But the Lord, I hope, did not suffer me long to continue in this state of self deception. In his infinite goodness and mercy he gave me to see and feel something of the evil nature of sin as committed against a God of Love, the vileness of my own heart, and the insufficiency of my own obedience to procure the Divine favour and eternal happiness. He has been pleased, I trust, gradually to enlighten my mind into the knowledge of Christ, and to enable me to see his fitness and all sufficiency to my case. I desire to have clearer discoveries of my own lost condition as a fallen transgressor, and to embrace the Saviour, and rest in him alone for salvation. And while I am relying on his obedience and sacrifice for the pardon of my sins and for my acceptance with God, my concern also is to be aiming at entire conformity to that most perfect example which he hath set us of universal goodness.

“It has been my privilege to sit under a faithful evangelical ministry, and many times the word preached has been very instructive and refreshing to me. Conversation also with pious friends has been very helpful. Yet at times, when I have heard or read of the experience of others—the deep convictions which they have had, and the great distress of mind under which they have laboured—I have been troubled lest my own experience should be false. This I do hope—that I am sensible of my own sinfulness—that I feel Christ precious, and more particularly so when I feel most of my *need* of Him. I have often to lament the coldness of my love to Christ ; yet I hope I do sincerely love Him ; his word, his people, and his service. And I find those to be my most pleasant and refreshing seasons when I can enjoy communion with Him in searching the scriptures, in spiritual meditation and in secret prayer.

“Since the Lord, I trust, has called me by his grace, I have had a desire to live devoted to Him in the work of the ministry—this desire Providence seems to favour—and I

hope that the motives which excited it, were neither a wish to gain the applause of men, nor to be freed from the cares and troubles which are inseparable from worldly employments; but an honest concern to do good, to serve Jesus Christ—to promote the glory of God, and the best welfare of immortal souls. Frequently, when I consider the important office of the Christian Ministry, and the ability it requires to enter into it with propriety, my mind is much discouraged under a sense of my unfitness for it; I am sensible indeed that I am *very* unfit to engage in this great work at present. But what the Lord has done for others is some encouragement to me. And if the desire I feel to be employed in his service be from Himself, I trust he will, in due time, prepare me for it. I am thankful that means of instruction are provided. I have great need to use them. My desire is to go through a course of preparatory studies, in order to be better qualified for ministerial duties. I am resolved, by Divine help, diligently to attend to whatever is likely to furnish and improve my mind; at the same time, to cherish a humble and teachable disposition of heart—sitting at the feet of Jesus—hearing of Him—‘In whom are hid all the treasures of wisdom and knowledge;’ and by whom are communicated all ‘grace and truth.’

“JOHN BIRKBY.”

The following resolution is from the College Minute Book: “Jan. 5, 1814. Resolved, that Mr. John Birkby, of Cleckheaton (his credentials having been read), be admitted to all the benefits of this Institution for four years, ending at Midsummer, 1817.” On the evening of Wednesday, June 25th, 1817, the day of the annual meeting, Mr. Birkby delivered “to a very respectable congregation in Masboro’ Chapel,” a theme on “The divinity of Christ.” This was his last service as a student. He left college in June, 1817, and settled at Earl Shilton, in Leicestershire. On August 6th, 1818, he was ordained. Mr. Webb, of Leicester, commenced with reading and prayer; Mr. Harrison, of Wigston, delivered the introductory discourse; Mr. Chater, of Kibworth, offered up the ordination prayer; Dr. Bennett, of Rotherham, gave the charge from 1 Cor. iv, 1-2; Mr. Hall, of Leicester, preached

to the people from Hebrews xv., 23; Mr. Jerard, of Coventry, concluded with prayer.

Mr. Birkby removed to Tockholes in 1832, commencing his labours here on the 4th of November. His stay was short, for he closed his ministry on June 14th, 1834. Yet he secured, as few ministers do, the esteem and affection of his people. Those who knew him say he was one of the best of preachers. In fine weather he generally made his sermons smoking his pipe, and pacing the footpath leading from the back of the house at Silk Hall to the Long Lane. He appears also to have interested himself very greatly in the history of the Church; for on the first page of the present Church Book is a list drawn up by him of ministers of the Church from the days of Mr. Waddington to his own time. Though containing one or two small inaccuracies, the list is most valuable, and must have entailed a great amount of labour. At his farewell sermon the chapel was crowded, Church people being very numerous; and these declared that "had they a minister like him it would break their hearts to part with him."

Mr. Birkby went from Tockholes to America, and about the autumn of 1834 became the pastor of the Congregational Church of Hanover, New Hampshire, where he ministered for six years. He removed thence to the Reformed Dutch Church, of Gansevoort, Saratoga, where he laboured four years. Declining health prevented him from taking another charge, but he continued to preach as opportunity afforded. During his residence in America, his old Church at Earl Shilton sent him at least one pressing invitation to return and take the oversight of them, but this he declined. After giving up his charge at Gansevoort, he bought a farm there, where he lived with his family until his death. This took place on April 20th, 1861, after about three weeks' sickness. He was interred in the cemetery at Gansevoort, and upon his tombstone is the following inscription:—

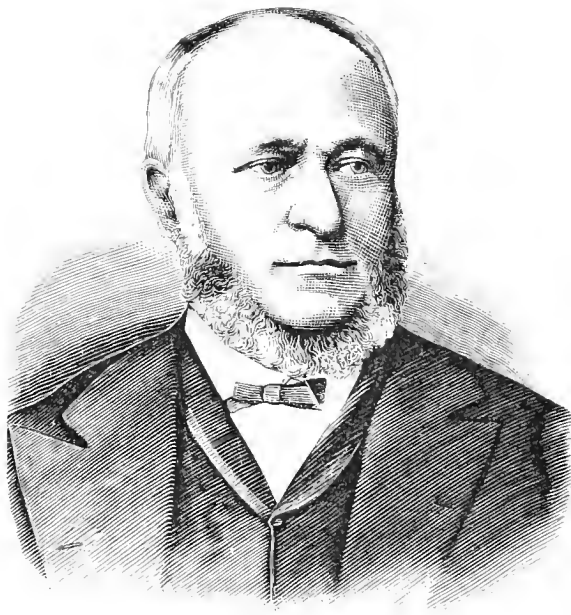
"Rev. John Birkby,

Died April 20th, 1861,

In the 69th year of his age.

'For to me to live is Christ, and to die is gain.'—PHIL. i., 21."





REV. JAMES PORTER.

He left a wife and five children, to one of whom, Mary Ann Birkby, I am indebted for several of the particulars just given.

JAMES PORTER, 1836-1838,

Was born at Highgate, London, on May 16th, 1812; and admitted to the fellowship of the Church worshipping at Edmonton Square, on January 1st, 1831, in the 19th year of his age. He entered Coward College the following year, to be trained for the ministry. The University of London being established in 1832, which opened up to Dissenters opportunities of securing that higher literary culture which had so long been denied them, the Coward Trustees resolved to avail themselves of its advantages, and removed the College to Torrington Square. The students attended various classes in arts at the University, whilst they pursued their theological studies at the Coward College. Mr. Porter was one who was trained in this way. His first settlement was at Tockholes, where he began his ministry on Nov. 27, 1836. In the same year his brother, Rev. S. T. Porter, came to "Ebenezer Chapel," Darwen. In the *Blackburn Standard* of Jan. 4, 1837, there is the following notice of Mr. Porter's marriage: "On the 22nd ult., at the Parish Church, Workington, by the Rev. H. Curwen, the Rev. James Porter, minister of the Independent Congregation at Tockholes, near Blackburn, to Agnes, youngest daughter of the late H. Dryden, Berwick-upon-Tweed." The following account of Mr. Porter's ordination I copy from the Church Book:—

"On Tuesday, June 27th, 1837, Mr. Porter was ordained to the Pastoral office. On that occasion The Rev<sup>d</sup> S. T. Porter, of Ebenezer Chapel, Darwen, delivered an Introductory Discourse on the Holy tendency of the Congregational system of Church Polity; the Revd. Richard Fletcher, of Grosvenor St. Chapel, Manchester, proposed the customary questions and presented the Ordination prayer; the Revd. John Ely, of Salem Chapel, Leeds, delivered the Charge to the Minister; and the Revd. Joseph Fletcher, D.D., of Stepney, addressed a Discourse to the members of the Church and Congregation."

He was present at and took part in the ordination of the Rev. W. M. O'Hanlon, at Hollinshead St. Chapel, Chorley, on Sept. 27th, 1837. On the 1st of June, 1838, he resigned his charge at Tockholes for Wareham, in Dorsetshire, but stayed here only a short time, for in 1840 he became pastor of Crediton Church, in Devonshire. In 1843 Mr. Porter left England for New Brunswick. The following notice of his valedictory services at Exeter is worth recording here : "On the evening of Wednesday, July 19th [1843], a public valedictory service was held in Castle Street Chapel, Exeter, where the brethren of the district took a devout and affectionate leave of the Rev. James Porter, late of Crediton, Devon, previous to his embarkation for New Brunswick, to undertake the pastoral care of a Congregational Church at Sheffield, in that colony. . . . Mr. Porter proceeds at his own cost, but with the cordial sanction of the Committee of the Colonial Missionary Society. The Rev. Messrs. Dobbin and Petherick, of Exeter ; Mercer, of Point-in-View ; Clapson, of Exmouth ; Deane, of Topsham ; and Rice, of Teignmouth, conducted the devotional services ; and the Rev. J. Bristow, of Exeter, delivered the farewell address to Mr. Porter, who replied, reciprocating sentiments of Christian regard, and stating his reasons for going forth to New Brunswick as the scene of his future labours."\* Another notice respecting his new sphere of labour is as follows : "Mr. Porter reached Sheffield in September last [1843]. Early in October he commenced his public labours among the people there. After eleven Sabbaths of probationary service he received a cordial and unanimous call to undertake the pastoral oversight of the Church, to which he assented, and has entered on this permanent labour with encouragement and hope. The Congregational Church of which Mr. Porter is now the pastor is the oldest organised religious body in the province of New Brunswick. The people are not numerous, but their position is important ; the influence of their principles is most valuable ; there are many out-stations scattered round the mother Church in all directions, which will require and

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\* *Congregational Magazine*, 1843, p. 769.

receive the attention and labours of its pastor. The field of labour is highly interesting, and promises to repay whatever culture may be devoted to it. The people hope to be able to maintain their minister in comfort; and the work at Sheffield, and our dear brother who has devoted himself to it, and the people of his charge, should engage the interest and the prayers of the Churches at home, in the midst of their easy circumstances and abundant privileges."\* Mr. Porter laboured here for nine years, and won the warm affection of his people, which was manifested towards him through life. Twice, when in after days he visited them, he was "received with overflowing demonstrations of regard and affection," and, when the pastorate was vacant some time after, it was offered to him again, but refused. In 1852, he became Chief Superintendent of Education for the Province of New Brunswick, gaining the esteem and personal regard of Sir Edmund Head, Lieutenant Governor. Towards the end of 1853, he removed to St. John's, N.B., and commenced a weekly newspaper, *The Free Press*. At this time also he lectured, wrote, and preached much, both in New Brunswick and Nova Scotia, being enthusiastic in the advocacy of Temperance. In 1854, he paid a visit to Canada, and was invited to become pastor of a Congregational Church at Windsor, West Canada; but after six months, he returned to St. John's. In the spring of 1857, he became pastor of a Church at London, C.W.; and in June of the year following he resigned, to become Local Superintendent of Public Schools for the City of Toronto. His duties in this capacity almost exclusively engaged his attention, for he took little part in public matters. As a worker in this department he is thus described: "Mr. Porter was distinguished by a punctilious exactitude, which made him ever prompt to the moment in all matters where time was concerned, unsparing of his own labour, and intent on performing the last jot and tittle of what was required of him, seeking no indulgence, asking no favour, until his health broke down, and even then injuring his chances of recovery by his extreme anxiety to be at his post."† In

\* *Congregational Magazine*, 1844, p. 69. † *Congregational Year Book*, 1875, p. 341.

February, 1873, he sustained an injury by which he was made lame for several weeks, but previous to this his health had been exceptionally good. He never completely regained his strength, and in November, 1873, he was attacked with gastric fever, to the effects of which he finally succumbed on the 18th of April, 1874.

His work in connection with the public schools was greatly appreciated by all who were in any way associated with it. The teachers in 1874 presented him with a silver tea service, and the children, during his sickness, showed their affection for him by almost daily leaving *bouquets* at his house. His funeral was attended by a large number of people and ministerial brethren. He is described as a "sound and accurate scholar," who "maintained the habit of a student through life"; a "man of unimpeachable integrity, great firmness of character," and also "great tenderness of heart;" a "moderate Calvinist," and a "Congregationalist," but "withal a man of true Christian charity." Lively and pleasant memories of Mr. Porter's life and work at Tockholes are to be met with amongst the older people, with some of whom he kept up some sort of intercourse until within a few years of his death.

#### JOHN PENKETHMAN, 1840-1848.

Mr. Penkethman had no collegiate training. His first charge was at Wharton, near Farnworth (now Presbyterian), where he settled somewhere about 1820. The County Union Report for 1819-1820 says: "At *Wharton* itself the Church and congregation are increasing, both in number and in harmony. The Sunday school is in a very promising state. . . . The room in which he preaches at *Walkden* is rather thinly attended; but that at *Edge-Fold* is filled; and that in *Sale Lane* is crowded. At *Westhoughton*, also, the congregation is numerous and respectable." According to the report for next year, Mr. Penkethman is named as preaching in all these places amidst most encouraging signs. In the report for 1822-23 we read respecting Wharton: "The Church and congregation exhibit a more pleasing appearance

than at any former period. The Sunday school, which has been considerably enlarged, is already nearly full. . . . Mr. PENKETHMAN'S itinerant labours are increasingly useful. He has just opened a house for preaching in, at *Street-Gate*." He removed from Wharton to Pendlebury in 1824, itinerating in Swinton, Clifton, and other places.

Whilst here he became very intimate with the Rev. Joseph Dyson, of Halshaw Moor, for whom he occasionally supplied. Preaching on one occasion for Mr. Dyson, a curious incident happened which is worth relating. "It happened one Sunday morning that the Rev. Mr. Penkithman, of Pendlebury, was the officiating minister, and he had entered the pulpit and was settled quite ready to commence the service; but old George [the sexton], instead of ceasing to ring the bell, kept tolling away, seemingly quite unconscious that the minister was waiting for him to stop tolling the bell. The congregation stared up into the gallery, and the minister looked over the pulpit, first on one side and then the other into the singers' pew underneath, where only one or two of the singers were in their places. Bye and bye James Jackson, of Ringley, went up into the gallery to remind old George that the minister was waiting to commence the service. Old George nodded his head on one side and said, 'For' (which was a word that he usually commenced every sentence with) 'for I know,' said he, but he kept tolling away. Then Mr. Joshua Cross, of Halshaw-lane, went up to ask him to cease tolling, telling him that the minister could not commence the service until he dropped the ringing or tolling; but Mr. Joshua Cross got the same answer that Mr. James Jackson had previously received, '*For, for I know,*' but old George still kept pulling away at the bell-rope, and then Mr. J. R. Barnes went up and very sharply reprov'd old George, commanding him to stop the bell at once, as the minister was tired of waiting; but Mr. Barnes got the same stereotyped reply, 'For, for I know he is,' and then came the following most amusing and yet most extraordinary explanation or reason for his so persistently tolling the bell after his having been repeatedly requested to cease doing so. 'For, for I know he is, but *th'* *Clammercloof folk* [Lord and Topp families, leading Congregationalists in

Farnworth] *are noan cumm yet, un awst keep ringin' ten they cumm.*"\*

In July, 1827, he removed to Ashton-in-Mackerfield, where, in a very short time, the congregation increased at least one third. Whilst here he was ordained, probably in 1832. He resigned his charge here in the autumn of 1837, but continued to preach for the people during the winter, and in the following year settled at Belthorn, near Darwen. He remained here barely two years; for on the 16th of April, 1840, he came to Tockholes, commencing his labours on the Sunday following. The following interesting entry in the Church Book, by Mr. Penkethman, will explain itself: "It is with feelings of gratitude to God, that I would record the kindness of my young friends who have given me the Holy Bible, well bound, Dr. Doddridge's Paraphrase, with critical notes of the New Testament, and a beautiful Hymn Book, by Dr. Watts, with the following inscription:—

Presented to the  
REV. JOHN PENKETHMAN,  
as a token of affection and love to his  
person, for the truth's sake, by the youth  
of his Church and Congregation,  
Tockholes, January 1st, 1841."

During his ministry here, a Ragged School, for those who had not clothing suitable for chapel, was instituted, and proved a source of blessing to many a home. He appears to have looked well after his people; for if any one happened to be away from chapel on the Sunday, the Monday or Tuesday following he was sure to receive a visit from his minister, to whom he had to account for his absence. Mr. Penkethman was known to be very sensitive and irritable. This he felt to be his great infirmity, and often prayed in the hearing of his people for the grace of patience. Though an untrained man, he was a great theologian. The Rev. S. T. Porter, of Darwen, a great authority in his time, used to say, when perplexed with any point in theology, he would sooner take a walk over the hills to Tockholes and consult Mr. Penkethman than any one else. He would take his pipe,

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\* *Rural Congregationalism*, by S. Dyson, pp. 40, 41.

sit down in his study chair, and after a little while he almost certain to point some way out of the difficulty. He was also singularly gifted in prayer. Another neighbouring minister tells a somewhat interesting story about him. One day he went to dine with Mr. Penkethman at Tockholes. The dinner things had been cleared away, and the good minister and his wife took their seats opposite each other; but for a time, both appeared fidgety and restless about something. Suddenly Mr. Penkethman said, "Oh, never mind Mr. S——, my dear," and then the pipes were got down, and both smoked away with evident delight. Mr. Penkethman died on May 1st, 1848, and was interred in the chapel yard on the 5th, by the Rev. Alexander Frazer, M.A., of Blackburn. On the following Sunday, to a large congregation, the same gentleman preached a funeral sermon in the Old Chapel. A plain tombstone, supported by four pillars, is over his grave, on which is the following inscription:—

Sacred  
To the Memory of the  
Rev. John Penkethman, late Minister of this  
Place of Divine Worship who fell  
asleep in Jesus, on the first day of  
May, 1848, aged 59 years.

Mrs. Penkethman removed to Hindley, near Wigan, her native place. They had no children.

#### ROBERT ABRAM, 1849-52.

Mr. Abram was the son of James and Helen Abram, and was born on the 2nd of June, 1805, at Little London, near Southport, Lancashire. Connected originally with the Wesleyans, he became a local preacher amongst them at the age of twenty. As such he worked energetically for several years; but in 1832 he joined the Independent Church at Southport, the Rev. G. Greatbatch being pastor. Under such a minister it was impossible for his talents to be allowed to remain dormant; he was therefore employed by Mr. Greatbatch as an itinerant preacher and scripture reader. In 1833 he was engaged as an agent of the County Union, in the district of Formby, between Southport and Liverpool.

The Report for 1833-34 says : "Mr. Abram, who occupies this field of labour, has been indefatigable during the past year. Throughout the summer he preached at eight different places in this district ; viz., *Ainsdale, Altcar, Lydiate, Down-Holland, Haskayne, Halsall, Bickerstaff, and Sephton*. While the weather permitted he preached at three of these villages every Sabbath Day." In the autumn of 1837 he removed to Martin Top, where he was ordained on July 3rd of the following year. The following is an account of his ordination :—

"The Rev. Robert Abram (member of the Congregational Church at Southport, in which neighbourhood he has been a successful itinerant for several years) was set apart to the pastoral office over the Independent Church at Martin Top, near Gisbourne-in-Craven, Yorkshire. The solemn services of the day were conducted in the following order : The Rev. Mr. Aspinall, of Colne, gave a Scriptural explanation of a Christian Church, and proposed several important questions to Mr. Abram ; the Rev. Mr. Driver, of Holden, commended the pastor to God in prayer ; the Rev. Mr. Wadsworth, of Clitheroe, gave the charge ; and the Rev. Mr. Greenall, of Burnley, preached to the people."\*

At this place Mr. Abram relaxed not his diligence, but preached at nine out-stations besides his own chapel. In 1843 he accepted the invitation of the Church at Marsden, near Burnley, where again his labours were crowned with success. His early itinerant efforts at Southport had abundantly qualified him for such work in the different spheres he afterwards filled. Hence at Marsden, as at Martin Top, he preached at several out-stations during the week, and often three times on a Sunday. Barrowford, one of these out-stations, can now boast of a fine chapel and a very promising cause, which owes its origin to the efforts of Mr. Abram. At his own place new schools were built and a day school started. On the 12th of August, 1849, he removed to Tockholes, having received an invitation to become pastor of the Church there. At the beginning of the year a formal welcome was accorded to him, when he

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\* *Evangelical Magazine*, 1839, p. 26.

was presented with a new patent silver watch and chain, having upon it this inscription :—

“Presented to the Rev. R. Abram, as a token of respect, by the people of his charge. Tockholes, Jan. 1st, 1850.”

A hymn composed by him was sung on the occasion ; and as it is now somewhat scarce, I copy it in full :—

*First Gathering of Pastor and Flock on the Commencement of  
a New Year.*

Pastor and Flock this day we meet,  
With grateful heart to tell  
Our fellowship in Christ is sweet,  
We love His praise to swell.

The grace we praise which did ordain,  
A lot so blest as this ;  
And gave a Pastor to explain  
Rich Gospel mysteries.

May Jesus still his blessing pour,  
As time shall onward roll,  
And stamp His image more and more,  
On each believing soul.

Let truth be mighty in this place,  
May sinners feel its power,  
And let the Spirit's quickening grace,  
Be as a copious shower.

Then should we, Lord, be spared to see  
Another day like this,  
Thy praise shall still our anthem be,  
As this glad hour it is.

R. A.

In 1851, Bethesda Chapel, which had been closed for several years, and was fast going to decay, was purchased by Mr. Abram and his people. Early in 1852, he began to feel unwell, and his sickness grew upon him. On Saturday, July 24th, thinking his end near, he called his family to his bedside, and in most affectionate language, laying his hand upon their heads, besought God to be their Father. He was visited by his people on the Sunday morning until night, and to them he said : “I die in the faith of the Nonconformists ; I die in the faith of the glorious atonement of our Lord and Saviour Jesus Christ ;

I die in the faith of the necessity of the Holy Spirit's influence to renew and sanctify the soul." He passed away peacefully on the Friday following, July 30th; and according to his wish was interred at Bethesda, August 5th. There were present at his funeral the following ministers: Rev. Gilmour Robinson, Incumbent of Tockholes; Revs. R. P. Clarke, Darwen; G. B. Johnson, Belgrave, Darwen; James Gregory, Thornton; John H. Unwin, Belthorn; H. H. Scullard, Mill Hill. His funeral sermon was preached in Bethesda Chapel, by the Rev. G. B. Johnson, of Darwen, from the text chosen by himself, Eph. ii., 8. At the same time the Rev. J. Gregory, of Thornton, preached to a large congregation in the Old Chapel that could not find access to Bethesda.\* His tombstone contains the following inscription:—

But we preach Christ crucified.

In Memory of  
The Revd. Robert Abram,  
the beloved and esteemed  
Minister of Tockholes  
Independent Church;  
he died July 30th, 1852  
Aged 47 years

Also to the Reverend memory of  
Mary Abram, of Witton, widow  
of the above Robert Abram, who  
died February 13th, 1869, aged 66 years  
and was here interred Feb. 18th.

"Well done good and faithful servant."

No minister ever left behind him a more saintly influence than did Mr. Abram. Though his ministry was brief at Tockholes, he was loved to excess. Large congregations collected to hear him on a Sunday; and a most tender and sympathetic friend he proved to those in sorrow. It is said by some who knew him well, that his "hand was formed to shake hands with." Though an untrained man, he was one

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\* *Congregational Year Book*, 1853, pp. 203-4.





REV. CHARLES BINGLEY.

of that useful class of men who, despite training, do a most valuable work. The late Dr. McAll, after hearing him twice one Sabbath at Southport, said to a friend: "Ah! this is the preaching that is wanted!" and the success with which Mr. Abram everywhere met showed that the doctor was right in his statement. It will be seen from what has been already said, that Mr. Abram took special interest in the cause of foreign missions. Himself a thorough missionary at home, he had also the fullest sympathy with those who were doing a kindred work abroad.

CHARLES BINGLEY, 1853-1857,

was born at Hunsworth Lodge, near Ackworth, in Yorkshire, and was the son of a gentleman farmer. He early yielded to the gracious invitations of the Saviour, and joined the Queen Street Church at Leeds, the pastor of which was the Rev. Thomas Scales. He entered Airedale College in 1837, and soon won the esteem of both tutors and students. At the public meeting in the College Chapel, held on Wednesday, June 22, 1841, Mr. Bingley and two other senior students read papers, his being on "The Adaptation of Christianity to the Moral State of Man." His first settlement was at Middlesboro', in Yorkshire, at which place he was ordained on April 28th, 1842. The Rev. Joseph Walker, of Northallerton, read the Scriptures and prayed; the Rev. William Campbell, A.M., of Newcastle, delivered the introductory discourse; the Rev. W. Hinman, of Ayton, proposed the usual questions; the Rev. J. C. Potter, of Whitby, offered the ordination prayer, with imposition of hands; the charge to the minister being given by his former pastor, the Rev. Thomas Scales. The Rev. Messrs. Hackett, Mitchell, Jameson, and some others also officiated. In the evening the Rev. John Ely, of Leeds, preached the sermon to the Church and congregation.\* His labours here were not without success. A debt of £500, which had long been burdensome, was cleared off; and as proof of his catholic spirit towards others, on his removal from Middlesborough a

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\* *Congregational Magazine*, 1842, p. 573.

number of Wesleyan Methodists presented him with a beautiful copy of the Bible. He left Middlesborough for Crewe, and came thence to Tockholes, commencing his ministry here on January 2, 1853. The opening of his ministry here was very inauspicious, and would have filled many a braver heart than his with trembling. Mention has already been made of occasional disputes with the trustees, who considered that they were entitled by deed to appoint the minister. When, therefore, Mr. Bingley came, he and his congregation were locked out on the following Sunday: but a forcible entrance having been effected, the service was proceeded with. He had a very tender and peace-loving disposition, and a brother minister, fearing this incident would have greatly disturbed him, inquired from one of his congregation how he got through the service. The reply was, "Oh, he preached right on as if nothing had happened." He did not remain at Tockholes long. He is spoken of by many now with the greatest respect. His pulpit preparations were very thorough, and his sermons were carefully committed to memory. Mrs. Bingley was also a true pastor's wife. Many sick homes were brightened by her loving ministrations. Trade in Tockholes failing, many of the inhabitants left in search of employment. Some of these settled at Ashton-under-Lyne, and spoke favourably to some friends worshipping at Droylsden of the minister whom they had left behind. This led to Mr. Bingley's settlement at Droylsden in 1857, commencing his ministry there on August 9th. This infant cause grew considerably under his hands. During his short ministry the Church was regularly formed, 81 members added to its fellowship, and the foundation stone of a new chapel laid on April 25th, 1859, which he lived to see finished. One Monday in May, 1862, he was visited by a brother minister, who found him quite prostrate and reclining on a sofa after preaching on the Sunday. He intended, however, preaching on the following Sunday, and on the Friday and Saturday wrote out in full a sermon on the words, "And yet there is room." But he never preached that sermon, for he never recovered. Many and affectionate were the words of counsel and comfort which he addressed to his sorrowing family as they gathered round his sick bed. He died on the 30th of May, 1862, aged 49

years. On the following Friday he was interred in the graveyard of Hope Chapel, Denton.\* The following is the inscription upon his tombstone :—

In Affectionate Remembrance  
of  
The Rev. CHARLES BINGLEY,  
A good minister of Jesus Christ.  
Who died at Droylsden, May 30th, 1862,  
Aged 49 years.  
This stone was raised by a  
Few of his college companions.

The Rev. J. Waddington, his college friend and companion, and also his nearest neighbour in the ministry, thus speaks of him :—"He was a most amiable and Christian man, very exemplary in all his conduct. We made a very successful canvass together for signatures to a petition against slavery; soon after which the Emancipation Act was passed. He was a staunch advocate of civil and religious liberty. He sympathised deeply with the suffering negro slave. He loved the cause of missions, and one of the last public meetings that he attended was the first missionary meeting in his new chapel." Four daughters and two sons (one being born shortly after his death) were left fatherless. No provision had been made for the bereaved family, but the father's dying words, "all will be well, He will provide for you, my dear children," have been abundantly verified. Mrs. Bingley died some years ago, but all the children are yet living and in comfortable circumstances, some of them residing near Leeds. The portrait here given is from a photograph sent by one of Mr. Bingley's daughters, and was found amongst his papers some time after his death. It is considered the best that was taken of him.

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\* *Congregational Year Book*, 1863, p. 208.

## CHAPTER IV.

BEING LIVES OF THE MINISTERS FROM THE REV. HORROCKS  
COCKS TO THE REV. ALBERT LEE, 1857-1882.

WE step again across another distinct boundary in dealing with this list of ministers. Whilst those of last chapter came within living memory, they are all gone to their rest and reward ; but those now before us are still living and toiling in different parts of the Lord's vineyard.

## HORROCKS COCKS, 1857-1861.

Mr. Cocks was born in Kent in the year 1818, but was connected by his mother with the Horrockses of Preston. His parents were staunch Episcopalians. Brought under the influence of the late Rev. Samuel Martin, he was first led by him to serious thought about the Redeemer, and to resolve upon studying for the ministry. He accordingly entered Highbury College, and left there in 1843. His first settlement was Stanford Rivers, where resided the celebrated Isaac Taylor, two of whose sons he educated. Here he laboured for six years. In early life he had suffered very considerably, and this with a severe accident so shook his nervous system that he was compelled to resign his charge and take rest. At the request of Dr. Spence, of Preston, he undertook the charge of the Church at Clitheroe in 1853. The failure of the great printworks here, employing the better half of the congregation, led to his resignation of the pastorate at Clitheroe about eighteen months after, and to his removal to Blackburn. At Blackburn he resided for several years, and took an interest in many of its public institutions. The Free Library, the Park, the Indian Famme Fund, met with a warm friend in him ; whilst the *Blackburn Times*, which was then just entering upon its career, found in him a most enthusiastic and able editor. It was whilst here that he was introduced to the Church at Tockholes. At the Church meeting held July 2, 1857, Mr. Bingley announced his intention to close



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his ministry at Tockholes on the first Sunday of next month ; and at the Church meeting held the week after—July 9th—Mr. Cocks was unanimously invited to the pastorate. There was, therefore, no interval between the two pastorates. He resided part of the week at Blackburn, and part at Silk Hall, and retained his post as editor of the *Blackburn Times*. Mr. Cocks had one favourite hymn, with which he usually commenced Sunday morning's service :—

Sweet is the work, my God, my King.

The announcement of the number was scarcely necessary, for the congregation generally had the hymn ready before the minister appeared in the pulpit. During the Cotton Famine of 1861 he was laid aside with sickness, and removed from Tockholes to Boston Spa, near Harrogate, to get the benefit of the mineral waters there. Whilst here he had charge of a small Church. On regaining his health he resigned in 1865, and went to Kensington, London. During ten years of his residence here he preached at Putney, but being advised to remove into the country, he accepted an invitation to Egham. In April of last year, after seven years' hard toil, a serious attack of brain fever once more laid him aside, and compelled him to relinquish his charge. He is at present residing at Egham, without charge. A most varied life Mr. Cocks has lived, necessitated chiefly by the physical ailments under which he has laboured ; but it has been a busy and useful life. In addition to what has been already named, he took an interest with Elihu Burritt in the Ocean Penny Postage ; was secretary for several years to the National Emigration Society, of which the Duke of Manchester was president ; worked long and hard in connection with the Palestine Exploration Fund, of which the Queen is patron ; was appointed Commissioner of Emigration for the Province of Ontario, whither he sent over 7,000 men, women, and children, guaranteeing to every able-bodied man a location and work ; crossed the Atlantic several times, and traversed Canada, the United States, and Europe to advocate the claims of the varied organisations with which he was associated. Though he has seen nearly three score years and ten, Mr. Cocks hopes, after a few months rest, to resume

work of some kind, that his last, as well as his first, energies may be expended in the cause of humanity and of Christ.

RICHARD CROOKALL, 1862-1865.

Mr. Crookall was born at Layton, near Blackpool, and began ministerial work amongst the Wesleyans, being with them over two years as such. He began his work at Tockholes on May 4th, 1862. On Whit-Tuesday of 1864 he was ordained. An account of the ordination services is here copied from the *Blackburn Times* of May 21st, 1864: "On Whit-Tuesday, May 17th, the Rev. R. Crookall was ordained to the pastorate of the Church worshipping in the Old Independent Chapel, Tockholes. The Rev. D. Herbert, M.A., of Darwen, conducted the opening devotional services. The Rev. G. W. Clapham, of Preston, delivered the introductory discourse, which was an able and lucid exposition of the principles and practices of Independents. The Rev. G. Berry, of Darwen, asked the usual questions, and offered the ordination prayer. The Rev. J. B. Lister, of Blackburn, gave the charge to the minister, which was an able and practical exposition of 1 Tim., iv., 6: 'A good minister of Jesus Christ.' The Rev. A. Somerville, of Chorley, concluded the afternoon service. In the evening, the Rev. T. Davies, of Darwen, preached a very powerful and impressive sermon to the people from 1 Tim., v., 17. The Revs. E. Gough, of Barrowford, E. Cowell, of Marsden, R. Harrison, of Darwen, and W. Hoole, Esq., of Blackburn, also took part in the services. The services were deeply interesting and instructive, and were well attended, especially the afternoon service, the chapel being crowded to excess."

Mr. Crookall came to Tockholes when the Cotton Famine was passing over Lancashire. We have seen in early times the feeling in the village between Church and Dissent very strongly marked. But the overshadowing cotton calamity suspended it for a time. The Independent minister and the Incumbent of the parish worked together on a Relief Committee: Mr. Crookall acted as secretary, and the Rev. Charles Hughes, B.A., as treasurer. Hundreds of pounds were given away, and, as we have seen, spent in repairing the



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roads. The manse at Silk Hall was the repository for the clothing, boots, &c. that were to be distributed. Some of Mr. Crookall's appeals, to the young in particular, were very telling. The writer well remembers what a vivid impression was produced on his mind by a sermon on Absalom, preached at New Barn, when he was a mere lad. He terminated his ministry at Tockholes on Sunday, July 9th, 1865, and went to Northallerton, in Yorkshire. He resigned his charge at Northallerton in August, 1878, and settled as pastor over the Westgate Congregational Church, Cleckheaton, where he is now labouring amidst cheering signs of success.

#### JOHN ROBINSON, 1867-1873.

Mr. Robinson is a native of Clitheroe. He was a member of the Congregational Church there, being connected with it in part during the successive ministries of the Revs. Joseph Wadsworth, T. Rudd, B.A. (now head master of Lewisham), and HorrocksCocks, already named. He was for some years superintendent of the Sunday School, and in many other ways a most energetic worker there. Mr. Wadsworth took a special interest in the young men of his congregation, and wherever capacity showed itself endeavoured to train them for pastoral work. A number of such young men were accustomed to attend his theological classes, and in this way some very useful and effective workers have been sent forth from this little Church into the Lord's vineyard. Mr. Robinson is one of these. After supplying as a lay preacher such places as Wiswell, Martin Top, Holden, and Barrowford for about four years, he engaged to preach at Tosside, near Settle, Yorkshire, for three months. At the close of the term he received an invitation to become pastor of the Church, and in May, 1860, entered upon his duties as such. In the same year he was ordained, when the Rev. John Redhead, of Horton, read portions of Scripture and offered prayer; the Rev. S. Compston, of Settle, gave a description of the nature of a Gospel Church; the Rev. R. Gibbs, of Skipton, asked the usual questions; the Rev. John Atkinson, of Clitheroe, gave the charge to the minister; and the Rev. G. Berry, of Darwen, gave the charge to the people. Here for a period

of seven years he laboured happily and successfully. In a district of that kind the chief work was not the Sunday engagements, but the week-evening services; and it was no uncommon thing for him to be away from home three or four days in the week itinerating in the district. In January, 1867, he received an invitation from the Church at Tockholes, and on February 24th of that year he entered upon his ministerial duties here. At the close of his first year's ministry at Tockholes he was presented with a beautiful gold watch and a timepiece for the study; and at the close of each succeeding year the people presented him with substantial tokens of their affection for him. During the early part of his ministry the Church reached a high point of prosperity. The alterations and improvements in the buildings have been already noted; cottage meetings were regularly held at Ollerton Fold, Cliff Fold, Hollinshead Mill, and Coal Pit House. He loved the old chapel intensely, and often gloried in the thought that he was pastor of a Church with such a noble history. He was ever on the outlook for information about its early days, and many will remember the interesting sketch he once read at a tea meeting before such valuable helps as Mr. Abram's histories had been published. Mr. Robinson having accepted an invitation to Park Chapel, Ramsbottom, preached his farewell sermon at Tockholes on the last Sunday in 1873, from Acts xx., 32. He laboured at Ramsbottom until June, 1880, when his health, which had long been indifferent, compelled him to seek a more suitable climate. He accordingly accepted the invitation of the Church at Elswick, as already noted, one of the oldest in the county, and in many respects like his sphere of labour at Tockholes, where he yet ministers to an appreciative people.

#### ROBERT ALLAN, 1876-1878.

Mr. Allan is a native of Hamilton, in Lanarkshire. He received his training in arts at the Edinburgh University, and his theological training at the Congregational Theological Hall, in the same city, under the principalship of the late Rev. W. L. Alexander, D.D. In the University he took



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honours in several classes ; in Moral Philosophy was certified by the professor to have been "the most distinguished student of the session." Tockholes was his first charge, the call to which place he received at the end of December, 1874, and commenced work here on March 7, 1875. On the 19th of October of the same year he was ordained. In the *Darwen News* of October 23rd, 1875, is a full account of the interesting services, from which I extract the following items : The service took place on the afternoon of Tuesday, when the chapel was comfortably filled. There were present amongst others the Revs. T. Davies, J. Mc.Dougall, E. Apperly, J. Mc.Ewan Stott, M.A., John Morgan, W. E. Collier, J. Reid, Burnley ; Charles Hughes, B.A., Vicar of Tockholes. The Rev. W. E. Collier read the Scripture ; prayer was offered by Rev. E. Apperly ; the Rev. Mc.Ewan Stott gave an exposition of Congregational principles ; the Rev. John Morgan, presiding, gave a short address ; the Rev. R. Allan gave sketches of his personal experience ; the ordination prayer was offered by the Rev. John Reid ; and the Rev. T. Davies gave the charge. On the following Sunday the sermon to the people was preached by the Rev. J. Mc.Dougall. Mr. Allan terminated his ministry at Tockholes on the 14th of April, 1878, preaching from the same words as his predecessor, Acts xx., 32. He left Tockholes for an important charge at Newport, in Perthshire, where he now labours. His tastes were literary, and so his sermons were always thoughtful and polished ; and even the reading of Scripture and prayer were evidently not undertaken without preparation. Respecting his life at Tockholes, he says : "It lives with me as a very pleasant memory of kindness received, and services as pastor appreciated and appraised at more than their worth." His old people would not hesitate to respond that, though brief the ministry, it was a most pleasant and helpful one. In Scotland Mr. Allan has for several years been secretary of the North-eastern District Committee of the Congregational Union of Scotland ; edited "The Scottish Congregational Year Book ;" and in other ways taken an active part in the extension of denominational work there.

## ALBERT LEE, F.R.G.S., 1879-1882.

Mr. Lee was born in Bristol, and is the son of Mr. Thomas Lee, an iron merchant of that city. He was designed for the Wesleyan ministry, and entered Westminster College to be trained as such. His career as a student was one of honour and success. For two successive years he was theological prizeman, and received on leaving a special prize awarded by the professors of the college. Not long after he was elected a Fellow of the Royal Geographical Society. He married the only daughter of Charles Webster, Esq., of Bristol. For several years he was a schoolmaster at Blackburn, and connected with the Montague Street Congregational Church. He began his ministry at Tockholes on the last Sunday in June, 1879, preaching from Acts ix., 17. On September 28th, 1879, he was ordained in the old chapel, when the place was crowded. The Rev. John Johnston, Blackburn (his former pastor), conducted the devotional service; Rev. A. Foster, M.A., Blackburn, delivered an address on Congregational principles; Rev. Isaac Davies, of Mill Hill, asked the usual questions; Rev. Ira Boseley, of James Street, Blackburn, offered the ordination prayer; Rev. Thomas Davies, of Duckworth Street, Darwen, gave the charge to the minister. In the evening of the same day a tea meeting was held in the Silk Hall Room, which was beautifully decorated for the occasion, when addresses were given by the Revs. W. C. Talbot, Lower Chapel, Darwen, and Isaac Davies; also by Councillors Abram and Whittaker, of Blackburn. On the following Sunday the charge to the people was given by the Rev. James McDougall, of Darwen, when the chapel was again crowded. A fairly complete report of the services and of Mr. Lee's statement is given in the *Darwen News* of October 4, 1879. Mr. Lee's great work at Tockholes was the building of the new chapel in 1880, as noticed in another place. On August 20, 1882, he preached his farewell sermon from the text—"Let that therefore abide in you which ye have heard from the beginning," 1 John ii., 24. He had accepted a unanimous invitation to The Grove Church, Gomersal, near Leeds, where he is now labouring. In the *Darwen News* there is the following reference to his removal: "We



REV. ALBERT LEE.



learn with regret that the Rev. Albert Lee, F.R.G.S., who has for a period of three years been pastor of the Congregational Church at Tockholes, will shortly leave, he having accepted a call to become pastor of the Grove Congregational Church at Gomersal, near Leeds. At the close of the service on Sunday afternoon he tendered his resignation, and he purposes to preach his farewell sermon on the 20th August, and to commence his ministry in his new sphere of labour on the following Sunday—August 27th. Mr. Lee during the three years he has been pastor of the Church at Tockholes has laboured with great zeal, efficiency, and success. . . . Mr. Lee is also a very acceptable preacher, his sermons being remarkable for much original thought, very clearly and forcibly expressed." His present charge is a very important one, and in many ways are his labours there being blessed. After Mr. Lee's removal the Church remained without a pastor for some time. In 1885 an arrangement was made with the Rev. W. H. Shawcross—a student of Airedale College—to supply the pulpit for nine months. The Church is now vacant.

## PART IV.—MISCELLANEOUS.

## CHAPTER I.

## CONTAINING AN ACCOUNT OF BETHESDA CHAPEL.

AS previously stated, Bethesda Chapel came into existence under unfortunate circumstances. Some differences with the minister of the old chapel led to the secession of a number of people in 1803, who built for themselves Bethesda. From the annexed engraving it will be seen that it was built much after the style of the chapel they had left. The entrance is on the east side, over which is inserted a stone with this inscription :—

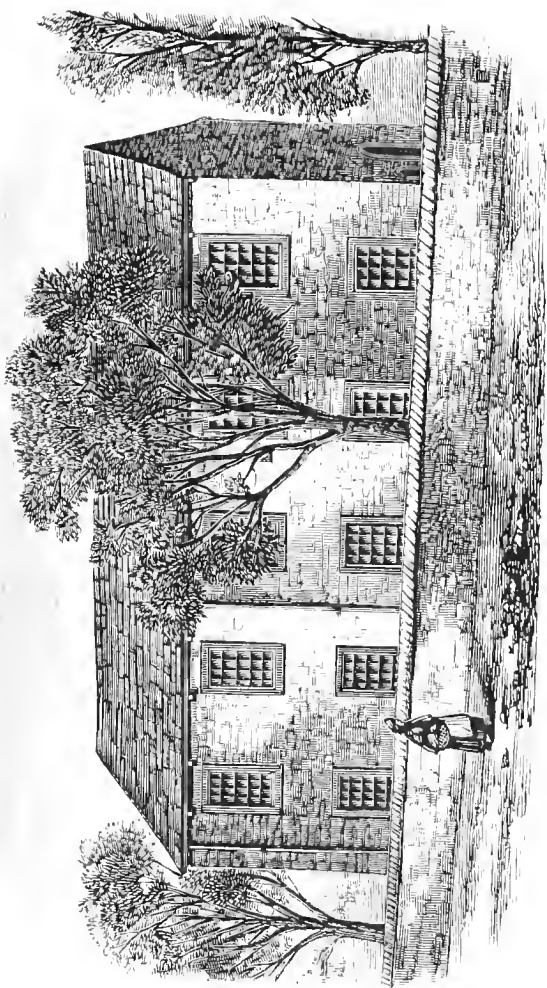
“BETHESDA CHAPEL

1803.”

One long aisle leads down each side of the building ; and on the wall sides are large square pews, the centre being occupied with small and narrow ones. Originally it had three pulpits, but one only is now standing, and is on the west side, immediately facing the entrance. Below this pulpit was the singing pew. On the north wall is a handsome marble tablet, on which is inscribed the following :—

Sacred  
To the memory of  
Eli Cocker, of Blackburn,  
who departed this Life,  
December 30th, 1860, aged 40 years.

And of Mary, his Wife,  
who departed this Life  
January 4th, 1863, aged 39 years.



BETHESDA CHAPEL, TOCKHOLES, ERECTED A.D. 1803.



The pews are all numbered, the highest being 66; and there are sittings for about 300 persons. A large candelabrum hangs in the centre, about which more hereafter. The chapel contains no gallery, and the building, being lofty, is given very much to echo. To the right, on entering, a flight of steps leads to an upper room, used as a vestry. Externally it may be thus described: Formerly a bell cot, supported on pillars, stood on the east gable of the building; but recently this has been taken down, because it had become unsafe. Two rows of windows with small square panes of glass run down each of the long sides; and adjoining the west wall was formerly a little cottage used as a manse for the minister. A very capacious burial ground surrounds the chapel, and until recently, a goodly number of fine ash and plane trees gave picturesqueness to the spot.

A melancholy accident occurred whilst the chapel was in building. A workman fell through the roof, and was killed. This, by some in connection with the old chapel, was said to be proof that the undertaking was contrary to the will of Heaven. On the following Sunday also, it is said, the minister of the old chapel preached with reference to the event from the words: "For the time is come, when judgment must begin at the house of God," 1 Peter, iv., 17. The state of feeling between the two parties was evidently very high at the time.

The seceders joined the Countess of Huntingdon's Connexion, and had three ministers. The first was a Rev. THOMAS PEARSON, whose name first appears in the old chapel Baptismal Register in 1805. Nothing is known concerning him except that on preaching his farewell sermon he used the most violent language, both about the chapel and the people. His successor was the Rev. ELI HOLLINGSWORTH, who was probably trained at Northowram by Mr. Walker, being a student there along with Mr. Whiteley. His first settlement was Brighouse. At Tockholes he followed handloom weaving besides attending to ministerial work. He appears to have been a man of intemperate habits, and so did not stay long. His last entry in the Baptismal Register is dated October, 1811. He removed to Bolton, and for some time kept up preaching there. We have more definite information re-

specting the third and last minister of this place—Rev. GEORGE KILPATRICK. He was a native of Ireland, and trained by the Rev. Wm. Roby, of Manchester. On the 1st of October, 1809, he was chosen for twelve months minister of the old Independent Chapel, Farnworth, but at the end of the probationary time was not re-elected.\* He afterwards supplied several churches in the county, but does not appear to have been ordained. He became minister of Bethesda Chapel sometime before July, 1813. His house, as already stated, was at the end of the chapel. It is said that owing to the inadequacy of his stipend he suffered many hardships whilst here. He died in March, 1815, leaving a wife and four children. His friends at Manchester fetched his body from Tockholes, and interred it in the general Cemetery there. He is described as “deservedly esteemed, as a truly pious man, but, on account of bodily affliction, was incapable of much ministerial exertion.”†

At what particular date services were discontinued here cannot be ascertained: but it is quite certain that shortly after Mr. Whiteley's removal from Tockholes, in 1819, the great body of the people went back to the old chapel. The Cocker family, to whom the building belonged, sold it for the nominal sum of £5, which was given to St. Stephen's Church. A small tablet, containing names of donors from time to time can be seen in the church to-day, and on it appears the above-named sum. In Mr. Abram's days the chapel had been closed for many years, and was fast falling into ruins. Mr. Abram himself appears to have had a great liking for the place, and induced his people, in 1851, to purchase it. It cost in all about £40. Services were held in the old chapel morning and afternoon, and in Bethesda in the evening. Occasionally school sermons have been preached in it, and for many years it has served the useful purpose of a Sunday School. Previous to the Lecture Room at Silk Hall being made it was also used for tea meetings and other public gatherings. As a worshipping place, however, the people have never taken kindly to it,

*Rural Congregationalism*, by S. Dyson, pp. 20, 21.

† *Lancashire Congregational Union*, by R. Slate, p. 21.

though happily now all the old feeling of bitterness has disappeared. It is but little used at present, and is a second time rapidly falling into decay. On the whole, its history is a troubled one, but many of my readers will be able to call up lively recollections of happy Sundays, as teachers and scholars, passed within its walls.

## CHAPTER II.

### CONTAINING AN ACCOUNT OF THE DAY SCHOOL.

THE precise date of the commencement of the Independent Day School in Tockholes cannot be given, but it was about the year 1840. It began at the Higher Hill, in a small cottage there belonging to Moses Aspden, who was the first teacher. From this place it was taken to the Silk Hall room, with Moses Kershaw as teacher. The stipend being small, Mr. Kershaw, after a little while, discontinued the work, and a few of the children came to be taught by Thomas Nightingale in his shop at 'Top o' th' Low. The school was a second time transferred to Silk Hall, with Mr. Nightingale as teacher. On the Bethesda property coming into the hands of the chapel authorities, the vestry there was used for school purposes, and shortly after that the house at the end of the chapel, formerly the minister's manse. This house consisted of two rooms below and two above; and though not without its "boggarts" and "ghosts," it had at different times been tenanted. In the days of the writer it had become very much dilapidated, the upper rooms being scarcely safe to pass over. It was taken down in 1880, having become quite ruinous, and the materials were used in the erection of the new chapel.

The school was kept up here a considerable time, though at little profit to the teacher, in order that the Nonconformists of the village might be spared the necessity of

sending their children to the Church school. In those times, in a place like Tockholes, educational advantages were by no means numerous. The Board School had yet to be born, State-aided education with all its modern appliances had not been dreamed of, standards meant quite different things then from now. The three R's only were taught, the Bible was the daily reading book; whilst singing, grammar, and the sciences were thought to be more appropriate for a college than a village elementary day school. If examined by a modern inspector, the building would scarcely have secured his commendation as a place suitable for educational purposes, yet it was well attended, often, indeed, uncomfortably filled. For a while half-timers were sent to it from the Hollinshead Mill.

To some into whose hands this little work may fall the following picture will not be unfamiliar. A little fire burns in a common grate, on one side of which is a rusty oven, and on the other what is known as the "hob." A broken-down fender only partially prevents the falling ashes from spreading about the floor. A yard and a half or so from the fire, but directly in front, an old man with bald head, white whiskers, spectacles, and legs crossed, is seated upon a very ordinary chair. In his mouth is a pipe which has seen good service, and which sends forth an occasional whiff of smoke, whilst in his right hand he holds a willow stick, two and a half yards long, fresh brought from the woods by some over-busy scholar. At his side stands a lad going through his reading lesson or seeking help in his perplexity with his arithmetic; and at the other end of the room is a group of scholars exercising their vocal powers very freely. The formidable willow stick is seen to move, and the next moment the luckless scholars have a *striking* proof that their teacher, though seemingly engaged, can single out the offenders without even turning round to see them. Some, a little more venturesome than others, have crept into the unflagged "shop" or room behind, and are having a pleasant game at marbles when willow-stick again makes its descent upon unsuspecting backs and heads, and helter-skelter they hurry to their places. Some have stolen outside, and having gathered the fallen leaves which abound in the school yard,

are about to make a bonfire, when their joy suddenly changes to sorrow, and laughter to weeping. The teacher was just one of those ubiquitous men who are ever appearing upon the scene to spoil a game when it is yielding most exquisite pleasure. It is true that such things in a school to-day are an impossibility, but then they were not even the exception. And much as we may be inclined to smile over such matters, the school did a great amount of really good work: there are yet living many who owe most of their knowledge unto it. For several years before the teacher's death the school was closed, and the children of the village were sent to St. Stephen's. The old teacher has gone to his rest and reward; the scholars, too, for the most part, have left the village, and are now scattered over different parts of the country; as we have seen, even the building itself has also gone—and nothing now remains of an institution which has played a most important part in Tockholes history.

### CHAPTER III.

BRIEF NOTICES OF SOME LESSER LUMINARIES WHO AT ONE TIME OR ANOTHER HAVE BEEN CONNECTED WITH THE CHAPEL, AND WHO DESERVE A PLACE IN THIS BOOK.

#### THOMAS NIGHTINGALE.

AMONGST the long line of members of whom this Church can boast, no more honoured and useful man will be found than the subject of this sketch. He was the son of John and Ellen Nightingale, and was born on the 23rd of November, 1799. For several years he resided at Preston, and was choirmaster of Grimshaw Street Chapel; but in 1841 he returned to Tockholes. In the Church Book is the following entry:—"Thomas Nightingale was cordially received into

Church fellowship (being recommended by the Church assembling in Grimshaw Street Chapel, Preston) Sept. 24, 1841." He resided for some time at 'Top o' th' Low, and kept the shop there, afterwards at Shaw Brook, which was his own property. He early became choirmaster of the chapel, which office he retained until his death. His knowledge of music was very considerable, and his love for it unbounded. He was a frequent composer. Some of his pieces are amongst the most popular in Lancashire Sacred Songs, and others are in frequent use in the chapel to-day. In the singing classes which from time to time he conducted he almost invariably composed the pieces used. At death he left a considerable number of musical compositions of varied kinds, and it is to be regretted that his relatives have not seen their way to publish a selection, as they would have been most acceptable to many of his admirers. It has already been stated that for several years he was the day school teacher. Though the village day school then was very unlike what it is now, still there are many yet living who will remember with gratitude the name of "Old Thomas Nightingale." The author of this little work is one such, and is not ashamed to say that to him he is indebted for the beginnings of his knowledge. Though a self-taught man, he was thoroughly competent for the work required of him. He was also a most active and earnest worker in the Sunday School, being teacher of the first class females and superintendent. One Sunday morning, when conducting the opening exercises, a singular incident took place. It was reported that one of the scholars who had been sick for some time had died. In his prayer, Mr. Nightingale referred to the event, beseeching all grace and comfort for the bereaved family. He then publicly announced the scholar's death, and was proceeding to make some appropriate remarks, when, to the surprise of everybody, the scholar walked into the school, completely restored to health. Five years after his admission into the Church he was elected a deacon, and this office he retained until death. As a preacher also he was a very acceptable supply. He did not often preach at the chapel, for he was unwilling to give the impression that he aspired to the pulpit, yet during the frequent changes of pastorate his aid

was invaluable. The week-night services were invariably conducted by him at these times, and some of his expositions are well remembered by the writer, though a mere lad at the time. He presided at the Church meetings, and carefully kept the Church records. He went also as an occasional supply to other country churches, such as Wiswell, near Whalley, and Belmont, near Bolton. As a theologian he was considered quite an authority; and many and interesting were the stories he could tell of long distances travelled to hear some of the great men of the time. He belonged, it is true, to the old school; his views on baptism and admission to Church fellowship, judged by present day standards, would be adjudged too narrow, but they were quite in keeping with the time in which he lived. He died triumphing in Christ, after great suffering, on the 15th of October, 1869, at the age of 69 years, and was interred in the old chapel graveyard. Much to the regret of many of his friends, he wished no funeral sermon to be preached for him; but though this was complied with, yet the following Sunday morning, the pastor, Rev. J. Robinson, preached a solemn and earnest discourse from the words:—"Help Lord! for the godly man ceaseth." (Ps. xii., 1.) His wife died on the 30th of March, 1885, aged 80 years. An upright tombstone marks his last resting place, on which is the following inscription:—

In Remembrance of  
 THOMAS NIGHTINGALE, SENR.,  
 Born Nov. 23rd, 1799  
 Died Oct. 15th, 1869.





How glorious was the grace :  
 When Christ sustain'd the stroke,  
 His Life and Blood the Shepherd Pays  
 A Ransom for the Flock.

#### BENJAMIN NIGHTINGALE.

He was the son of John and Rachel Nightingale, and was born in the year 1784. For several years he lived in a little cottage at Higher Hill, and married for his first wife Nancy, daughter of Edward Gregson, of Tockholes, grandfather of the present William Gregson. At the early age of 19 he commenced preaching, often travelling on foot from Tockholes to Horwich and to Wymondhouses, taking three services on the same day. He removed from Tockholes to Whitehall, Grindleton, Yorkshire, where he had charge of the three churches, Newton, Wymondhouses, and Martin Top. On the 7th of November, 1820, he was ordained at Newton, when the Rev. H. Townsend, of Darwen, gave the introductory discourse from Deut. i., 38. Mr. Sowden, of Blackburn, offered the ordination prayer, and gave the charge from Col. iv., 17, preaching also to the people in the evening.\* He resigned his connection with Martin Top in 1826, and devoted himself to the other two churches under his care. Evidently he took a deep interest in Christian missions; for he was present and gave an address at the meeting of the Branch Missionary Society held at Clitheroe on June 2nd, 1829, and again at the same place on the 25th of May, 1830.

\* *Evangelical Magazine*, 1821, p. 245.



REV. BENJAMIN NIGHTINGALE.



At the ordination of the Rev. W. Hayhurst over the Knowl Green Church, July 11th, 1831, he began the service by reading the Scriptures. During his ministry at Wymondhouses and Newton the little chapel at Wiswell was built. I copy from the *Evangelical Magazine* an interesting notice of the opening of this chapel on April 4th, 1831:—"A neat Independent chapel, called Ebenezer, was opened at Wiswell, a populous village near Clitheroe, Lancashire. Mr. Driver, of Holden, began the morning service by prayer and reading the Scriptures; and Mr. Fletcher, minister of Ebenezer Chapel (now of Manchester), Darwen, preached from Is. lv., 1. Mr. Wadsworth, of Clitheroe, began the afternoon service by prayer; and Mr. Foster, of Blackburn, preached from Luke xiii., 24, 25. The evening service commenced at half-past six. Mr. Nichols, of Lower Chapel, Darwen, began by prayer; Mr. Wadsworth preached from Ps. lxxiii., 24, and Mr. Nichols from John xii., 21, and concluded the pleasing services of the day with prayer. It is more than twenty years since the Gospel was introduced into this village; for the last ten years Mr. Nightingale, minister of the Independent Congregation at Wymondhouses, has preached once a fortnight, and frequently twice, in this village, in a public-house. Several from this place have been added to the church. A Sunday School has been established, with nearly one hundred children which could not be admitted into the place for want of room."\* In 1832 Mr. Nightingale removed to Park Chapel, near Ramsbottom. On the 7th of August of that year he was present at the ordination of the Rev. W. Craig at Belthorn, near Darwen, and took the introductory part. At Ramsbottom he married his second wife, Nancy Grime, and some unpleasantness arising at Park, he built a chapel in Bank Lane. To obtain the necessary funds he went up to London, where he had a good many influential friends. Having sent out circulars, he was about to collect them, when he was suddenly seized with English cholera, and was compelled to return home, leaving his work undone. He never completely rallied, but was thrown into a decline, to which he succumbed on April 11th, 1847, aged 63 years. His faith in Christ and

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*Evangelical Magazine*, 1831, pp. 442, 443.

His holy Gospel was deep and strong. His son Edward, a little before his death, on asking what he thought of Jesus in prospect of death, received as answer—"Not one word of all His good promises hath failed me." He held strong views, sometimes spoke strongly, and was not afraid of theological controversy. A noted Arminian once came into the district to denounce Calvinism whilst he was at Ramsbottom; and on the following Sunday Mr. Nightingale announced that he should preach a sermon on the matter, which he did, from the text, "Not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. ix., 16. He was generous even to excess. Those who knew him best declare that no matter how great his stipend, he would always have been poor. He was also a most ardent supporter of the Temperance movement, and that at a time when it was most unpopular. In his racy, homely style, he was once heard to say, on a Temperance platform, "I never in my life was much of a shooter, but I should like to have a day at those sign boards." He was interred at Park. His family, as will be seen from the Pedigree, was large, some of whom are yet living at Bury and Stubbins, near Ramsbottom.

The following is a copy of the circular referred to, and is too interesting to be omitted :—

#### CHAPEL CASE.

The Independent Congregation meeting for the worship of God at Bank Lane, Walmersley, near Bury, Lancashire, has long felt the great inconvenience of their present place of worship being very small, in a dilapidated state, and in a bad situation: in the summer it is so extremely heated as to endanger the health of the people, and in the winter it is excessively cold.

The congregation has increased, the Sunday School has between two and three hundred children; and there is every reason to believe that their numbers would be greatly augmented if there were sufficient room, there being no other place of Worship nor Sunday School in the village, and the inhabitants in the last four years having more than doubled, in consequence of the erection of a number of cotton mills in the neighbourhood.

The village is in an awful state of ignorance, intemperance, and Sabbath-breaking.

This has led the friends at Bank Lane, with their minister and with the advice and approbation of many ministers and friends of various denominations, to make an effort to raise a very plain building, to be appropriated to four different purposes :—

- 1st, A place where the word of God will be preached every Sabbath;
- 2nd, A Sunday School;
- 3rd, A place to be always open for Temperance Meetings;
- 4th, The Vestry to be used as a Day School.

It is hoped that this fourfold plan will, under the blessing of God, be the means of great good in this very dissipated village.

The estimated expense of the intended Building is £300, towards which the friends in the neighbourhood, though extremely poor, have raised £60; this has induced the friends at Bank Lane to lay their important case before the religious public, not doubting but it will excite the sympathy and generosity of those who long to see the kingdom of Christ promoted.

Many ministers and respectable friends of different denominations have already sanctioned the case, and contributed to promote it.

Rev. Mr. Bull, Bradford.  
 Rev. Mr. Morgan, Bradford.  
 Rev. Richard Nightingale, Tarmarden.  
 Rev. Mr. Furness, Preston.  
 Rev. Mr. Dunning, Preston.  
 Rev. Mr. Cruesden, Manchester.  
 Rev. James Sherman, London.  
 Jacob Bright, Esq., Rochdale.  
 W. Wilson, Esq., Bradford.  
 — Germain, Esq., Mayor of Preston.  
 Joseph Livsley, Esq., Preston.  
 John Cropper, Esq., Liverpool.  
 Charles Carus Wilson, Esq., Barmouth.  
 Mr. Darbyshire, Mayor of Bolton.  
 Mr. Henry Ashworth, Magistrate, near Bolton.  
 John Ashworth, Esq., near Bolton.  
 John Rothwell, Esq., Bolton.  
 Rev. John Angel James, Birmingham.  
 Robert Heywood, Esq., Magistrate.  
 Thomas Aikins, Esq., Chadderton.  
 John Grant, Esq., Nuttall Hall.  
 Daniel Grant, Esq., Manchester.  
 Mr. William Grant, jun., Nuttall.  
 Mr. Heward, Nuttall.  
 Mr. Wild, Nuttall.

#### HENRY ASPDEN,

the son of John and Mary Aspden, born in 1755, died Sep. 24, 1830. For upwards of 50 years he was a member of the church at Tockholes, and for a great part of this time chapel-keeper, trustee, and deacon. He is said also to have

been the founder of Sunday Schools in Tockholes, being teacher and superintendent for many years. He was also overseer of the poor for the township for 24 years, its day and Sunday constable, assessor and collector of taxes, and surveyor of highways for about 20 years. Thus he endeavoured not only to be of service to his church, but to his township generally. He appears to have been somewhat antiquarian in his tastes, and but for the care which he and his son Moses took of some of the old documents in connection with the Chapel, its early history would have been involved in greater obscurity than it at present is.

#### CATHERINE WORSLEY.

This good woman was born at Horwich. Her maiden name was Lee, and her first husband was William Worsley (page 215). Her second husband was James Nightingale (page 203), of Tockholes Fold, who died June 22nd, 1856. She was a most devoted Christian, and attended chapel up to within a short time of her death. She could say what very few can, that she was never late in her life, and yet for many years she had a considerable distance to walk. She had great respect for the saintly dead; and there are some yet living who well remember the severe rebukes she administered to those who thoughtlessly walked over the graves leading into the chapel. She died on the 13th of January, 1875, at the ripe age of 90 years, and was interred in the graveyard of the old chapel.

#### THOMAS BRINDLE

was the son of James and Betty Brindle, and lived for some time at Top o' th' Low. His respective marriages and issue will be found in the Brindle Pedigree (page 191). His father being skilled in music, taught his children, and Thomas early showed signs of great proficiency therein. He removed from Tockholes to Blackburn, and was choirmaster for some time at St. Peter's Church. He next became choirmaster of the Chapel Street Congregational Church, and remained such for 21 years. He taught music for many years, and kept a grocer's shop at Mill Hill, where he lived on his retirement

from business. He was for several years a member of the Church at Mill Hill. He died in his 77th year, on the 10th of Sept., 1878, and was interred at Blackburn Cemetery.

MOSES KERSHAW.

This list would be incomplete if mention were not made of Moses Kershaw. He has already been named as some time teacher of the day school. He is even better remembered as teacher and superintendent of the Ragged or Mission School at Silk Hall, commenced in Mr. Penkethman's days. Though in every sense a self-made man, he was often looked upon by the people as an authority in Bible knowledge. He lived for many years at 'Top o' th' Low, and afterwards at Garstang, where he died on the 8th of August, 1863, aged 61 years. He married Betty Worsley (page 215), who for many years was in the singing pew at the chapel. He was somewhat poetically inclined. Copies of two of his compositions I have now in my possession. One is "Puseyism, or the Anglican Church Popish;" and inasmuch as the other relates to the Chapel, I venture to insert four or five verses, only slightly altered:—

Hail honoured old meeting house, rural and plain!  
Where the gospel has sounded a century and more;  
Where heresy never effected a stain;  
Where Christ is still preached and believers adore.

Thy walls were erected in troublesome days;  
When our fathers were struggling to come to the light,  
When freedom shone forth with but flickering rays,  
Then they built thee the house of their praise and delight.

The servants of Jesus—Howe, Scott, and McQuhae,  
Good Wald(e)grave and Blackburn, whose memories are blest,  
All laboured, and preached, and were loved in their day,  
And more whose good spirits have gone to their rest.

We'll visit this meeting house every Lord's Day,  
And call on the name of our God, ever near;  
For oft we have seen, and He still will display  
His grace and salvation to spirits sincere.

Great Spirit of God and of Glory descend!  
Here make Thyself known by the word of Thy grace;  
Let the signs of Thy power be seen to attend  
The preaching of Christ in this time-honoured place.

## CHAPTER IV.

BEING PARTLY TRADITIONAL AND PARTLY HISTORICAL, BUT  
WHICH SHOULD NOT BE FORGOTTEN.

## JOHN HOWE.

TRADITION says that this great Nonconformist preacher, who was on particularly intimate terms with the Hoghton family, and a frequent visitor there, was an occasional preacher at Tockholes. Referring no doubt to this tradition, the Rev. Gilmour Robinson, in the paper several times named, says: "In the days of the Nonconformists several of their most eminent ministers have officiated in the Old Independent Chapel, certainly if not the most ancient, one of the most ancient in the kingdom." John Howe could not have preached in the chapel of 1710. for he was dead at least five years before this time; but the tradition is no doubt true to this extent, that he preached somewhere in Tockholes during his visits to Hoghton Tower.

## INTERMENTS WITHIN THE CHAPEL.

During the 18th and early part of the 19th centuries it was customary for the minister to be buried under the pulpit of the chapel where he had officiated; also for the chief pewholders to be interred beneath their pews. It has already been stated that in all probability at least two of the ministers—Revs. R. Waddington and James Towers—were thus interred. So many of the people also have been buried in the chapel that Dr. Raffles observes: "The whole of the ground within the chapel has been so filled with bodies that it is impossible to take up a board without exposing human remains."\* Mr. Abram is more definite still in his remarks upon this subject. "In the last century," says he, "many persons were allowed to be buried within the chapel-area under their respective pews; and beneath the floor are known to be about 130 confined remains."† Even

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*Lancashire Puritanism*, vol. ii., p. 311. Note.

† *Century of Independency*, p. 12.

within recent years, at certain times, very offensive odours have been detected in the chapel ; and no wonder ! How the people could have worshipped in such a charnel house is certainly matter for surprise. But whilst we may be thankful that this unwise and dangerous custom has been abandoned, and that cemeteries away from the great centres of life are taking the place of the old burial grounds, we ought to appreciate the feeling which gave rise to it. We are none of us quite indifferent as to where our last resting-place shall be ; and to these good people of olden time no place seemed more appropriate than that in which they had often rested on the Sabbath Day, when engaged in its holy exercises.

#### OLD MARY FROM RIVINGTON.

In the days of the Rev. James Grimshaw an old lady called Mary, and her dog, used to come from Rivington, a distance of eight miles or more. A suitable place was provided in the pew for the dog during service. One Sunday morning Mary was late. The minister had taken his text, and got nearly through the introduction, when she walked in. He paused in his sermon and said, "Mary, your mind has been here long before your body this morning. I know you like to hear about Jesus Christ." Looking up in his face she replied : "Aye, I do." Then for Mary's benefit he gave out his text afresh, and recommenced his sermon. Another Sunday she was unable to come on account of sickness. The day was terribly wet, but the dog came alone ; and some of the good people at the chapel at once wrote down the text, tied it round the dog's neck, and sent it home to comfort the good old woman. She was afterwards interred in the east doorway of the Chapel, and one old lady to whom Mary was known, in entering the chapel would never set foot upon the flag which marked her last resting place, but always stepped aside. It is said that the dog continued to come alone long after her death.

#### STORY ABOUT A LADY FROM WHEELTON.

The name of this person is unknown, but she was exceedingly proud. At this time the Richardsons farmed a great

part of Lower Hill, and kept a large quantity of horses. She was accustomed to walk in her elogs until she came to Lower Hill, when she put on her shoes, which she brought with her tied up in a handkerchief. In those days bonnets were bonnets; large Leghorns were in vogue, and hers was of an unusual size. Coming through one of the stiles leading from Red Lee to Lower Hill, one of the horses, being near, thought this enormous Leghorn to be a wondrously tempting thing, and seized it. That day she was unable to attend service, and had to return home bonnetless.

#### SOME PRAYING WOMEN.

An old lady who resided at Stepback, on the slope of Darwen Moor, was a member of Toekholes Chapel, and was accustomed to attend in a red cloak. Her husband being a bigoted Churchman, used to persecute her very greatly for her Dissenting principles. On more than one occasion he hid her clothes and boots, but she came in her clogs. It was customary for those who had come from a distance after morning service to go to Lower Hill, and after dinner to meet for prayer, and relate their Christian experience. On one particular occasion there were three besides this old lady from Stepback who had similar experiences to her own to relate. They prayed therefore most earnestly for their ungodly husbands, and one version of the story is that the Sunday after, the one who lived at Stepback came to chapel and was converted; and another is that a second husband stated when his wife came home from Chapel that something had turned his chair three times round. This made such an impression on his mind that he also became a changed man.

#### ANOTHER DOG STORY.

There are several stories of dogs associated with the place which are interesting. It is said that one used to come to Chapel from Duck Hall, the house formerly occupied by Jeremiah Gregson. When the people rose to sing the dog put its front feet on the book board, and joined in most ener-

getically. The owner on one occasion, thinking it an annoyance in the service, shut it up in the house, but it managed to escape through a window behind the house, and howled at the Chapel doors until admitted.

#### THE CANDLESTICK.

In connection with the chapel is a very large candlestick. It is made up of fifty or more pieces, all solid brass. When first purchased it must have cost a great sum, but how old it is no one can say. The following story associated with it is worth relating, because it shows how deeply interested were the people of those times in all belonging to the Chapel. The old lady already mentioned who resided at Stepback, though very poor, was resolved to contribute something towards the purchase of this candlestick. She hit upon a plan unknown to her husband, viz., to save a little butter out of the "makings up" each time. One time the husband said the butter looked rather "huffly." She said nothing, but took her butter to the market, sold it, and was able to share in the purchase of the candlestick. The husband, however, found it out, and nicknamed her old "Huffly Candlestick." By the older people it was regarded as being almost as sacred as the Ark of the Covenant. During Mr. Abram's time it was taken to Bethesda, but eventually secured by one of the trustees, at whose house it remained in privacy for many years. When Mr. Robinson was minister he heard about it, and prevailed upon its possessors to allow it to come back to Chapel. It was accordingly brought to Silk Hall, where a number of the young people set to work to clean it; but so neglected had it been for years that it had eventually to be bronzed. It was used for the first time on the occasion of Deborah Haslam's funeral sermon, amidst the great rejoicings of the people. It remained hung up in the Chapel for some time, but was eventually taken down because it intercepted the view of the minister. As already stated, it now hangs in the Bethesda Chapel, in a somewhat neglected condition. Some means should be taken for its preservation, for it is much too valuable and has too interesting a history to be allowed to rust and decay.

## A CURIOSITY.

Fifty years ago there lived in Tockholes one concerning whom the following particulars are curious and interesting. In her youth she set the pip of an apple, which had been roasted, and it grew. For some reason her leg had afterwards to be amputated, and the tree which had grown out of her apple pip was cut down and made into a wooden leg for her. Moreover, it was always said that she had twice one and twenty children,\* of whom two were born on one day, two baptised on one day, two married on one day, two died on one day, and two buried on one day. Four of her daughters afterwards married six brothers of another family. She was interred at the old chapel, February 7, 1853, aged 69 years.

## CHAPTER V.

## BEING A WORD OR TWO ABOUT METHODISM IN TOCKHOLES.

No section of the Christian Church has done greater service for Christ than the different branches of the Methodist body. They have penetrated into almost every hamlet and village, as well as into the larger towns and cities of our country; and, however superior we may consider our own form of Church government, we should be sadly wanting in the Christian spirit, did we withhold a word of praise from that Church. It may not be known to many of my readers that eighty years ago, or more, Methodism tried for a footing in Tockholes. Of course, in this particular case, where the ground was already fully occupied by other religious bodies, the attempt was scarcely wise; and so it did not succeed to any great extent. Still there is no ground for supposing that it was in any spirit of rivalry this movement was commenced; but rather, that a number of good Methodists at that time

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\* A common expression about Tockholes. When a person had twenty-one children, if one died and she had another, she was said to have had twice one and twenty.

resided in Tockholes, who longed for their own Church usages. And we may believe, so long as it existed, it exercised a healthy and stimulating influence upon the two other religious bodies in the village. This history, therefore, would not be complete if it utterly ignored this movement.

It is said that the first Methodist meeting in Tockholes was held at Weasel, where resided Benjamin and Priscilla Nightingale. I have said that the attempt to plant Methodism in Tockholes was probably due to the fact that here were residing some good Methodists, who longed for their own Church usages: but it would be more true to say that it was due to Priscilla Nightingale. Her maiden name was Crossley, and she was from Hoghton, nearly related, no doubt, to Mr. John Crossley, a well-to-do farmer at Hoghton and a leader of the Methodist Society there. It may interest some of my readers to know that this man had five wives, and "tradition says that when he was an unmarried man, he drove in his light cart one Sunday all these ladies to a distant love-feast, little dreaming that each in her turn would live to become his wife."\* His relative, Priscilla, was a most devoted Christian, and like him, a real Methodist. Her husband thought that form of Church life must be all but perfect which could produce so saintly a woman, and became a Methodist with her; and most of the Nightingales in that line are still Methodists. How long meetings were held at Weasel is not known; but, as a society, it was joined with New Row, in Livesey, in 1805. In 1809, the members of society were as follows: Benjamin Nightingale, leader; Priscilla Nightingale, Jas. and Alice Pickup, Thos. and Jane Howarth, Henry and Mary Atkinson, Nancy Anderton, Ellen Anderton, Martha Brindle, Alice Crossley, Martha and James Holden, Robert Nightingale, and Betty Pickup. In 1816, New Row stood alone upon the books.† The New Row Society is still in existence, and about the same distance from Tockholes on the other side is Withnell, where a similar society exists; but there does not appear to have been any further attempt after the date given to fix Methodism in Tockholes.

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\* *Methodism in the Blackburn Circuit*, by Rev. J. Ward, p. 36.    † *Ibid.*, p. 42.

## CHAPTER VI.

CONTAINING PEDIGREES OF SOME FAMILIES WHO FOR A  
CENTURY OR MORE HAVE BEEN CONNECTED WITH  
THE CHAPEL.

BEFORE proceeding to give the following Pedigrees, a word or two upon the growth of English surnames may not be unacceptable to my readers. In the very earliest times there were no surnames—one name was quite sufficient to mark out a person. Hence in the Bible, especially in its early books, these single names predominate—Adam, Seth, Noah, Abram, &c. It was not mere accident or caprice, but necessity, which led to the invention of the second name. When the population became numerous, and especially when they became thrown together in towns and villages, one name was found to be insufficient. There might be several Johns, and Jameses, and Williams in a community, and so to save from confusion, some further designation besides the baptismal name was requisite. The 11th and 12th centuries appear to have given something like fixity to what had hitherto been a loose custom of giving surnames. Henceforth they came to be regarded as part of a man's possessions to be handed down to his descendants in the same way as his landed estates. In the oldest documents named in this book will be found some of the earliest surnominal forms. We meet with Adam de Tockholes, Adam de Plesington, Adam de Hulton, the name of a place where the person resided serving here as surname. Besides place, several other things gave birth to surnames, as for instance, the office a man held, some peculiarity in his character, the Christian name of his father and mother, and so on. Several of these points may be illustrated by the surnames following.

*Aspden* is from the Anglo-Saxon *æsc* = the ash, and *dēn* or *dene* Celtic = a sunken or wooded vale where cattle might find covert and pasture. *Aspden* is therefore the ash valley, and the family residing there took the name.

*Brindle* in early times is *Brynhill*, from *Bryn* Celtic = a hill ridge, *hyl* Anglo-Saxon = a hill. This is an instance of a name compounded of two words belonging to different languages whose meaning is the same. *Brindle* is the name of a parish, not quite midway between Tockholes and Preston, of very long standing, and may have been the original home of the family of that name.

*Cocker*. Our fathers were proud of their sports and pastimes. Dancing around the maypole, bear baiting, bull fighting, and cock fighting were common centuries ago. Hence the man who matched his birds was the *Cockman* or *Cocker*.

*Gregson and Richardson* are instances of surnames formed from the Christian names of parents. William Gregson would originally be equivalent to William, son of Greg; John Richardson = John, son of Richard.

*Kershaw* is a corruption of Kirkshaw, from *kirk* Old Norse = church, *shaw*, Anglo-Saxon *scuwa* = a shady place. Residence, then, near the church in the wood or shady place gave rise to the Kershaw family name.

*Leigh* is variously spelt Lee, Legh, Lea, Lees, Laye, and is from the Anglo-Saxon *leah* = an open place in a forest where cattle collected for repose and pasturage. It was again residence here which gave rise to the family name.

*Nightingale* stamps the founder of that family as a man fond of song.

*Redmayne* is the redman; or, according to one authority, the man of wisdom or counsel, from Anglo-Saxon *red* = counsel.

*Smith*. There is no name in England more common than this. In the years 1838—1854 there were registered as born, or married, or dead, no less than 286,307 persons of this name. The occupation of the Smith was equally important in time of peace and of war—he had to fashion both the ploughshare and the sword—hence the reason for the predominance of this surname.

*Shaw* has already been noticed in combination with Kershaw.

*Sumner* is sometimes Sumpner, Somnor, Sompner, Somenour, and points to office held under the sheriff. It was the

duty of the Somenour to bring the offender to court for trial.

*Worsley* is the worked ley or lee—*i.e.*, the open place in the wood that had been worked and cultivated. This is another instance of residence in or near a place giving rise to a family name.\*

#### THE ASPDEN FAMILY.

This is by far the oldest Tockholes family to be noted. The Red Lee estate, now occupied by the Smith family, appears to have belonged to the Aspdens, at least from the beginning of the 17th century for a considerable time. James Aspden was buried at Blackburn, February 23rd, 1621, his will being proved in 1622. Richard Aspden, of Red Lee, paid the subsidy tax in 1663. He occurs as a trustee in a deed of gift to St. Michael's Church, Tockholes, in 1670, rebuilt the house at Red Lee in 1674, on which his initials and those of his wife may yet be seen, and died in 1679, being buried at Blackburn on the 16th of April.

JOHN ASPDEN, probably son of Richard, was one of the pewholders of the chapel in 1715, and a trustee of property also belonging to St. Michael's Church in 1724. His son was

THOMAS ASPDEN, of Red Lee. He was a trustee of the Independent Chapel in 1735; died, and was buried at Blackburn on the 17th of May, 1749. His wife, Hannah, named amongst the pewholders of 1751, was buried May 1st, 1759. They had amongst other issue—

JOHN ASPDEN, who married Mary Beardwood, by whom he had the following children: James, interred at the Old Wesleyan Chapel, Darwen; Thomas, interred at Salmsbury Church; John, interred at Blackburn Parish Church; Henry; Joseph, interred at Chapel-street, Blackburn; Betty, died unmarried, and was interred at Brindle Church; Ann, married Robert Johnson, of Tockholes, and was interred at the Old Chapel, Tockholes.

HENRY ASPDEN, son of John and Mary, was born in the year 1755 (see life, page 179). He married Betty Gregson (page 196), by whom he had three living children:—Mary, died unmarried, February 17, 1873, aged 70 years, interred at Darwen Cemetery; Hannah, married Richard Catterall, of Tockholes, by whom she had several children, still living in the village; Moses. Henry Aspden died September 24th, 1830, aged 75 years, and was interred at Tockholes Chapel.

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\* See *English Surnames*, by Rev. C. W. Bardsley, M.A.; *East Lancashire Nomenclature*, by Dr. Mauch; *Words and Places*, by Isaac Taylor.

MOSES ASPDEN, son of Henry and Betty, b. Sept. 5, 1807, m. to Mary Richardson (page 210) May 24th, 1831, d. August 4, 1875, being interred at Darwen Cemetery. He and his wife were dismissed from the Congregational Church at Tockholes on April 4th, 1856, to the Congregational Church at Belgrave, Darwen. He had issue by his wife as follows: Elizabeth Ann, living at Whalley Banks, Blackburn, m. Wm. Brogden—no issue; Lucy, in Hacking Street, Darwen—not married; Hannah, in King Street, Blackburn, m. Thomas Leigh (page 199)—no issue; Mary Jane Gregson, Hacking Street—not married; Henry and Moses, Hacking Street—not married.

#### THE BRINDLE FAMILY.

The progenitor of the Tockholes Brindles was James Brindle, who for many years farmed the Lower Wenshead. He was considered a learned man, and very wealthy, and came to Tockholes from Pendle Forest. He was interred at the old Independent Chapel February 18, 1838, aged 83 years. In the grave book there is the following entry: "Grave very difficult to make, having been a very severe frost, and still continuing, which had entered into the earth 18in." His wife was Mattie Nightingale (page 202), by whom he had issue as follows:—James, John, Benjamin, Joseph, Thomas, George, Hannah, Martha, Betty.

JAMES BRINDLE, son of James, of Lower Wenshead, lived for some time at Top o' th' Low. He married Betty Hawkins, by whom he had issue as follows: James; Thomas; Nancy, m. William Critchley; George, died young; John, lives at Mill Hill; William, m. Mary Ramsbottom, interred at Tockholes Chapel, April 2, 1848; Betty; Joshua, living at Duke's Brow, Blackburn; Deborah, m. John Sharples—no issue, living in Gainsborough Street, Blackburn; Carter Hawkins, cotton manufacturer, living at Limefields, Blackburn; Martha; Levi, died young; Susannah, m. George Tattersall, recently deceased.

JAMES BRINDLE, son of James and Betty, lived at Weasel, Tockholes. He died August 1, 1880, aged 78 years, and was interred at Tockholes Chapel. He married Elizabeth Miller, by whom he had the following children: Mary, m. William Fielden, now in America; William living at Fine Peters, Tockholes; James, deceased, lived at Rock Inn; John, died Sept. 10, 1881, aged 39 years, not married; Deborah, living at Pickop's Brow, Livesey; Levi, died March 1, 1876, aged 29 years, not married; Elizabeth, deceased, married James Nightingale (page 207).

THOMAS BRINDLE, son of James and Betty, m. (1) Peggy Sumner, (2) Selina Kitcher (see life, page 180). He had issue: Jenny (Mrs. Arkwright); Betty, deceased; Catherine, m. Thomas

Higson, cotton manufacturer, Blackburn; Selina, m. James Edward Sharples; Thomas, deceased; Margaret (Mrs. Clarkson); Jestina, deceased; Deborah, deceased; Wm. Henry, m. Agnes Muir.

BETTY BRINDLE, daughter of James and Betty, married William Kay, of Preston, and had issue, Levi, William, James—all married, with issue.

MARTHA BRINDLE, daughter of James and Betty, living at Clayton-le-Moors, married John Wilkinson, cotton manufacturer, and has issue as follows: Levi, at Clayton-le-Moors, m. Mary Ann Hargreaves; Thomas, living at Eden Street, Blackburn; Martha Hannah, residing at Blackburn, m. Thomas Halliwell; Deborah, m. William Holden, residing at Clitheroe—no issue; Margaret, m. Robert Moor, residing at Crawshawbooth; Jane and Rachel, not married.

JOHN BRINDLE, son of James Brindle, of Lower Wenshead, married Agnes Hawkins, sister to Betty (page 191); and was interred at Tockholes Chapel, July 2, 1849, aged 66 years. His wife, Agnes, was interred at the same place, February 7, 1853, aged 69 years. Their children were: Martha, deceased, m. Robert Taylor, by whom she had William and James; Benjamin, died young; George, died young; Thomas, died unmarried; Moses; John; William, died a few years ago, was married, but no issue; Deborah, deceased, m. John Sharples, some of whose children are yet in Tockholes; Betty, deceased, m. William Nightingale (page 206), and afterwards his brother Thomas; Nancy, m. James Nightingale (page 207), d. December 13, 1869, aged 59 years, and was interred at Bethesda; Agnes, m. Benjamin Nightingale (page 207), afterwards his brother James, d. in April, 1881, and was interred at Tockholes Chapel; Joseph, interred at Tockholes Chapel, July 8, 1842, aged 21 years; Mary, interred at Tockholes Chapel, October 19, 1850, aged 28 years, m. Moses Nightingale (page 207); Hannah, living in Darwen, m. (1) James Willan, (2) James Holden; and some others who died in infancy.

MOSES BRINDLE, son of John and Agnes, lived at Bethesda, died April 10, 1872, aged 54 years, and was interred at Bethesda. He married Jane Snape (interred at Tockholes March 27, 1854, aged 42 years), by whom he had Agnes, now living at Blackburn, married John Nowell, no issue; Thomas; William; Moses, d. April 5, 1875, aged 25 years, and was interred at Bethesda. His second wife was Hannah Carus, by whom he had Nancy, Margaret, James, and Deborah, all unmarried and living at Hollin Bank, Blackburn.

JOHN BRINDLE, son of John and Agnes, living near Rishton, married Dorothy Warburton, by whom he had issue: Moses, Hugh, Giles, Agnes, John William—all of whom are married.

BENJAMIN BRINDLE, son of James, of Lower Wenshead, lived for some time at Ryal Farm, died at Darwen, and was interred in the Cemetery there. He married Mary Duxbury, and had by her issue as follows: Moses, living in Joseph Street, Darwen, m. Catherine Isherwood, by whom he has three surviving sons and two daughters;

Thomas, living near Hollins Grove, m. Betty Aspin, by whom he had a son, Benjamin, and a daughter, Mary, both of whom are dead; Sarah, living at Spring Vale, m. James Entwistle; Mary, no information; Catherine, m. John Duxbury; John was interred at St. James's Church, Darwen; Martha, born Jan. 2, 1810, interred at Darwen Cemetery, m. Doctor Bentley, one of whose sons, Shepherd, married Jane Worsley (page 216); Fanny, d. Feb. 1886, aged 60 years, m. Thomas Harwood.

JOSEPH BRINDLE, another son of James, of Lower Wenshead—no information.

THOMAS BRINDLE, also son of James, of Lower Wenshead, lived near the Chapel at Tockholes, and married Betty Guest, by whom he had issue as follows: James, interred at the old Chapel, Sept. 5, 1839, aged 34 years, not married; Thomas d. unmarried; John; Moses, d. in Australia from a snake bite, Dec. 22, 1861; Martha, interred at the old Chapel Nov. 19th, 1841, aged 32 years, m. John Kershaw (page 198); Ellen, interred at the old Chapel Aug. 12, 1847, aged 40 years, not married.

JOHN BRINDLE, son of Thomas and Betty, resides at Lower Garstangs, Tockholes. He married (1) Helen Crossley, who died Sep. 11, 1847, aged 32 years, and was interred at Tockholes Chapel. He had by her Mary, m. Aaron Crossley, d. Nov. 16, 1868, aged 31 years—no issue; Elizabeth, now residing at Bolton Road, Darwen, m. (1) Robert Singleton, (2) James Eccles—no issue. John Brindle's second wife was Margaret Aspinall, by whom he has issue: Moses, Simeon, Guest, Jane (deceased), Leah, Seth, Guest (deceased), Ethel, Nathan.

GEORGE BRINDLE, son of James, of Lower Wenshead, was accidentally drowned in Jack Kay's Lodge, Darwen. His children were—George, now living at Southport; Sarah, m. — Radcliffe, living in Higher South Street, Darwen.

BETTY BRINDLE, daughter of James, of Lower Wenshead, died in 1867, aged 67 years, and was interred at Dean Church, near Bolton. She married (1) James Nightingale (for whose children see page 204); (2) William Thornley, by whom she had a son, Thomas, whose son, William Henry Thornley, is Pastor of the Congregational Church at Witton, near Blackburn.

HANNAH AND MARTHA BRINDLE, daughters of James, of Lower Wenshead. The former was married, but died without issue; Martha died unmarried.

#### THE COCKER FAMILY.

This family will be found to have a remarkable preference for Scripture names. According to tradition, the Cockers came from Scotland to Rivington, in the early part of last century. In the records of the Lee Congregational Chapel, Horwich, is the following interesting statement: "About

the year 1760 four pious men, whose history deserves a record, deploring the introduction of Socinianism at Rivington Chapel—Hugh Makinson, Moses Cocker, Thomas Anderton, and John Ashworth—procured occasionally the ministerial labours” of several whose names are given in the passage. From Rivington the family migrated to Tockholes.

JAMES COCKER, lived for sometime at Cocker Fold, so called because of his residence there. He died Nov. 8, 1814, aged 91 years, and was interred in the family vault at Bethesda Chapel. He had issue—James, Moses, John, Benjamin (d. April 19, 1806, aged 27 years).

JAMES COCKER, son of old James, of Cocker Fold, resided at this place after his father's death, and was interred in the family vault, Bethesda, March 7, 1857, aged 76 years. He had issue—Abram, m. Betsy Leaver (page 213), went to America; Lot, m. Rachel Nightingale (page 208), also went to America; Robert, m. a daughter of the Rev. Thomas Whiteley; Amos, m. Margaret Pickop, of Tockholes; John, went to Bolton; James; Nathan, went to America; Mary, m. Richard B. Redmayne (page 209).

JAMES COCKER, son of the second James of Cocker Fold, died September 20, 1880, aged 68 years, and was interred in the family vault at Holy Trinity Church, Darwen. He married Mary Lomax, by whom he had issue:—Seth (deceased), Lazarus, Mary Ann, Rhoda, Gaius, Mainly, Eunice, James (deceased), Justus John, Stephen Purim, most of whom are married and residing in Darwen.

MOSES COCKER, second son of old James, of Cocker Fold, lived for many years behind the Winterhill. He died April 6, 1825, aged 60 years, and was interred at Tockholes Chapel. His wife was Jane Pickop (interred at Tockholes Chapel, Feb. 24, 1840, aged 78 years), by whom he had issue:—Esther, m. Thomas Nightingale (page 208); Betty, m. William Nightingale (page 203); Eliza, m. John Peacock Redmayne (page 209); Martha, m. Thomas Marsden, having issue—James, Esther, Jane, Moses, Thomas; Jane, m. James Worsley (page 216), d. July 5, 1861, aged 67 years, interred at Tockholes Chapel; Peggy, d. Dec. 30, 1857, aged 67 years; Nancy, m. John Leigh (page 199), d. at Blackburn, Dec. 14, 1882, aged 84 years, interred at Tockholes Chapel; Moses; Joshua, no information; Solomon, m. Ann Croasdale, by whom he had several sons and daughters, living chiefly about Blackburn; James.

MOSES COCKER, son of Moses and Jane, m. Alice Worsley (page 215), d. Aug. 6, 1875, aged 74 years, and was interred at Tockholes Chapel. He had issue by his wife as follows: Nancy, living at Eanam, Blackburn, m. James Hasler, by whom she has a son (Dr.) Joseph Cocker Hasler; William, living in Livesey, married, but no issue; Mary, living in Leamington-street, Blackburn, m. Moses Sharples; Jane, living in Clifton-street, Blackburn, m. Henry Grimshaw, by whom she has Mary, Alice, Joseph, John, Esther, Leonard,

Jane, Ellen, Nancy; Rachel, living in Preston New Road, Blackburn, m. Robert Whittaker, by whom she has Seth, Sissie, James, Robert, George; Esther, living at Little Harwood, m. Thomas Nightingale (page 208), by whom she has Moses, Samuel, David, Thomas; Joseph, d. Feby. 18, 1847, aged 20 years; Moses, d. Oct. 8, 1840, an infant.

JAMES COCKER, son of Moses and Jane, farmed Harwood Fold, Mellor, and was interred at Tockholes Chapel. He had issue: Luke, living at Darwen; Margaret, m. — Catterall, living also at Darwen; Jane, m. — Bateson; Ann; Moses, m. Elizabeth Preston; Esther, m. — Bateson, brother to Jane's husband.

JOHN COCKER, son of old James, of Cocker Fold, lived for some time at Top o' th' Low. He was a manufacturer of cotton in Tockholes and neighbourhood for the first Sir Robert Peel, calico printer. He died Jan. 17, 1844, aged 73 years, and was interred in the family vault at Bethesda Chapel. By his wife Alice, daughter of Hugh Woods, he had issue as follows: Jane, Betsy, Esther, James, Dinah, Alice, William, John, Ephraim.

JANE COCKER, daughter of John and Alice, was born Jan. 27, 1790, married — Trayner, and had issue.

BETSY COCKER, daughter of John and Alice, b. Oct. 14, 1791, d. Feby. 26, 1849, m. Dr. James Pickop, of Blackburn, by whom she had issue: sons—Eli, James, John, William, Edward, Richard Henry, Tom, all of whom practised medicine; daughters—Alice, Margaret, Catherine Ann. The sole survivors are: William, Margaret (Mrs. Whiteley), Catherine Ann.

ESTHER COCKER, daughter of John and Alice, b. July 15, 1794, d. July 30, 1865, m. Banister Pickop, of Livesey, by whom she had a daughter, Lucy Ann (b. June 10, 1831, d. Dec. 30, 1867), and a son, John. Banister Pickop died Dec. 13, 1834, aged 31 years. His son, John Pickop, J.P., Winston, Blackburn, was born Nov. 10, 1832, and is unmarried. He is owner of considerable property in Livesey, was Mayor of Blackburn in 1873-4, and some time ago retired from a successful practice of the law.

JAMES COCKER, son of John and Alice, b. June 27, 1797, d. June, 1821, was interred at Bethesda. He left a son, Eli, who died Dec. 30, 1860, aged 40 years (page 164).

DINAH COCKER, daughter of John and Alice, d. Sep. 2, 1822, aged 22 years, being interred at Bethesda.

ALICE COCKER, daughter of John and Alice, born June 27, 1802, married William Eccles, of Darwen, cotton manufacturer, who built the first cotton mill there. She had issue: William Cocker (deceased), who followed the medical profession; Alfred Ephraim, cotton manufacturer, White Coppice, who married Susannah, daughter of George Whiteley, J.P., of Halifax.

WILLIAM COCKER, son of John and Alice, born Jan. 22, 1805, died Oct. 12, 1829, and was interred at Bethesda. He left a daughter Betsy, who married Percy Heavyside, residing at Southport.

JOHN COCKER, J.P., M.D., son of John and Alice, was born May 1, 1806, and married Jane Banks. He was the first doctor who resided in Blackpool, and owned considerable property there. His son, William Henry Cocker, J.P., was the first Mayor of Blackpool, which honour he held four years in succession, during which time he entertained the Lord Mayor of London and many other notables at great demonstrations. Another son, John Edward Banks, resides in Devonshire.

EPHRAIM COCKER, youngest son of John and Alice, b. Aug. 1, 1809, d. at White Coppice, Dec. 14, 1865. He was unmarried.

#### THE GREGSON FAMILY.

I have not been able to ascertain at what particular date this family came into Tockholes; but I judge, inasmuch as the name does not appear in any list of old pewholders, it would be about the middle of last century. Nor can I find out whence they came, but it was most likely from Preston or the district round about, where, for at least three centuries, the Gregsons have been numerous. Three brothers are named, viz., Edward, James, and John, their father's name being probably William. Edward married Peggy Marsden; James married Alice Marsden, sister to Peggy. Concerning John nothing is known. Edward farmed Whitbank, Tockholes, and was interred at the old chapel. He had issue by his wife as follows: William, who went to America and died there unmarried; Nancy, m. Benjamin Nightingale (page 208); Edward; Betty, m. Henry Aspden (page 190), d. June 16, 1827, aged 56 years; Jane, m. James Kershaw (page 198), b. Dec. 12, 1786, d. June 4, 1860.

EDWARD GREGSON, son of Edward and Peggy, lived at Duck Hall. He was born April 5th, 1777, died Feb. 9, 1840, and was interred at the old chapel. He married Nancy Leach, by whom he had issue: Jeremiah, m. Peggy Whalley, lived at Duck Hall, d. July 10, 1869, aged 67 years—no issue; Betty, b. Aug. 9, 1805, d. young; Edward; Margaret, m. Henry Sutton, of Middle Hulton, by whom she had issue, Jane, Edward, Ruth, and was interred at Tockholes Chapel, Jan. 24, 1859, aged 47 years; John, died in infancy; William; Nancy, living in Clarence Street, Liverpool, m. John Martin, by whom she has issue—Margaret Ellen, Jeremiah.

EDWARD GREGSON, son of Edward and Nancy, resided at Runcorn. He died May 8, 1884, aged 76 years, and was interred at Runcorn Cemetery. He married Mary Smith (page 212), by whom he had a son, Thomas, now living at Clayton-le-dale, who married Charlotte Smalley.

WILLIAM GREGSON, son of Edward and Nancy, residing at Tockholes, married Ruth Nightingale (page 203), by whom he has issue as follows: Edward, at Mill Hill, m. Lydia Smith, (page 213), issue; John Thomas, at Brinscall, m. Hannah Leigh, (page 199), no issue; Nancy Jane, at Withnell, m. John Leigh, brother to Hannah, issue; William Henry, at Tockholes, m. Alice Worsley, (page 216), issue; Lily and Bertha, not married.

#### THE KERSHAW FAMILY.

The Kershaw family came to Tockholes from Blackrod or Rivington. There were three brothers, James, John, and Thomas. James went to Blackburn, where some of his descendants yet exist; John disappeared, and was never again heard of; Thomas became the father of the Tockholes Kershaws. He was said to have been an old sailor, and on one occasion, wishing to desert, jumped overboard. The captain of the vessel was urged to fire upon him, but he replied, it was useless wasting shot, for he could not possibly swim to shore. This, however, he did, although the distance was very considerable. He farmed "The Lodge," near Tockholes Chapel, and married Sarah Cowburn, by whom he had issue as follows: Richard, Joseph, Robert, Moses, Thomas, James.

RICHARD KERSHAW, son of Thomas and Sarah, lived at Three Honses, Tockholes. He died April 8th, 1866, aged 77 years, and was interred at the old chapel. His wife was Alice Jepson, who died March 3rd, 1867, aged 74 years, by whom he had the following issue: Thomas, living at Darwen, m. Nancy Aspin—no issue; Mary, d. unmarried; Moses, lived at Hollinwood, near Oldham (deceased), having left a son Richard; Ann, living in Star Street, Darwen, m. Josiah Ainsworth—issue.

JOSEPH KERSHAW, son of Thomas and Sarah, lived in Hacking Street, Darwen, and was interred at Darwen Cemetery. His wife was Alice Smith, by whom he had issue: Joseph, John, Jesse, Eli.

ROBERT KERSHAW, son of Thomas and Sarah, lived at Sunnyhurst Wood; b. in 1802, d. Jan. 13, 1858. His wife was Catherine Holden, by whom he had issue: Alice, Sarah, Hannah, Elizabeth, Robert, Thomas.

THOMAS KERSHAW, son of Thomas and Sarah, lived at Darwen. He died July 18, 1862, aged 69 years. His wife was Peggy Richardson, (page 210), by whom he had issue: Sarah Ann, living in Vale Street, Darwen; Silas, living at Washhouses, near Darwen; David, in America; Thomas.

MOSES KERSHAW, another son, (see life, page 181).

JAMES KERSHAW, son of Thomas and Sarah, b. July 12, 1791, d. at Darwen, Dec. 10, 1839, being interred at Tockholes Chapel. His wife was Jane Gregson (page 196), by whom there was the following issue:—John; Peggy; James, d. in infancy; Sarah, living at Lowther Terrace, Darwen, not married; Elizabeth, at Lowther Terrace, m. William Ramsden, by whom she had several children, all dead; Thomas, living in Duckworth Street, Darwen, m. Mary Jane Cocker, issue: Jane, b. July 16, 1829, d. Nov. 28, 1857, not married.

JOHN KERSHAW, son of James and Jane, residing at Sunnyhurst Wood, was born Dec. 22, 1812. He married (1) Martha Brindle (page 193), by whom he had issue, Edward, living in Harwood Street, Darwen, his children being John William, Ernest Jones, Martha, Edward Thomas, Betsy Alice, James; Elizabeth, b. Dec. 31, 1836, d. May 10, 1847; Jane, b. Aug. 6, 1840, d. Feb. 9, 1842. John Kershaw's children by his second wife, Alice Whalley, are: Nancy, b. Dec. 10, 1844, d. Sep., 1862; James, d. an infant; Elizabeth, unmarried; Marandy, d. an infant; John Bright, living at Sunnyhurst Wood, married, with issue; Jane Alice, unmarried; Marandy, m. David Marsden.

PEGGY KERSHAW, daughter of James and Jane, b. March 16, 1816, d. April 22, 1866, was interred at Belgrave, Darwen. She married James Cockshoot, and had issue:—Betsy Jane, living in Tithebarn Street, Darwen, m. John Riding (issue), Edward, Margaret, Sarah Harriet, Edith Ramsden, the last three being unmarried.

#### THE LEIGH FAMILY.

This family also came from Rivington to Tockholes. One whose name is not known farmed at Lyon's Den, but on his son George being lost in a snow storm there he at once removed. He had another son, James, who married Betty Leach (formerly Nightingale, page 202), and lived at Woodhouse, Tockholes. He had issue by his wife: James and Richard (twins), John, and Thomas.

JAMES LEIGH, son of James and Betty, died April 27, 1853, aged 64 years, and was interred at Bethesda. He married Hannah Richardson, by whom he had issue as follows: Moses; Joshua, m. (1) Ellen Smith (interred at Tockholes Chapel Feb. 22, 1838, aged 22 years), (2) Betty Turner, and d. April 20, 1840, aged 27 years, being interred at Bethesda; Susannah, m. Matthew Leigh (page 200), went to Ashton, and had a daughter, Elizabeth, now in America; Elizabeth, no information; Margaret, m. John Richardson (page 210); Jane, m. Moses Nightingale (page 205); Nancy, d. April 8, 1848, aged 18 years; Mary, m. Thomas Harker, now living at Ashton, Samuel, d. March 3, 1855, aged 24 years; Lydia, living in Crowthorn Street, Ashton, m. Andrew Taylor; Nathan, d. in infancy.

MOSES LEIGH, son of James and Hannah, lived at Lower Hill, Tockholes. He was born March 20, 1809, died July 13, 1865, and was interred at Tockholes Chapel. He married (1) Jenny Leigh (page 200), by whom he had issue as follows: Esther, m. Nathan Wood—now residing at Adlington; James, d. an infant; Thomas, living in King Street, Blackburn (herbalist), m. (1) Maria Slater, by whom he had a son Thomas, who died in 1883, aged 21 years (2) Hannah Aspden (page 191)—no issue; John, b. July 19, 1835, d. May 30, 1850; Sarah, d. Jan. 31, 1883, aged 45 years, interred at Blackburn Cemetery, m. — Galloway—no issue; Hannah, m. William Richardson, of Blackburn—no issue; Jane, living in Higher Pen Street, Bolton, m. John White—issue; Ruth, m. George Hopwood, of Blackburn—issue. Moses Leigh's second wife was Lydia Richardson (page 210), by whom he had no issue.

RICHARD LEIGH, son of James and Betty, was born April 9, 1789. He married Peggy Radcliffe, by whom he had issue as follows: James, went to reside at Church; Thomas, killed at Darwen; Richard, went to reside at Church; Anice, m. Thomas Jepson, of Darwen, and had by him Zilpah, Sarah, and Margaret Ann; Mary, m. Wm. Melody, Blackburn, by whom she had two sons and two daughters. Nancy, b. Sep. 1, 1809, d. Sep. 20, 1867, m. Thomas Leigh (page 200).

JOHN LEIGH, third son of James and Betty, died at Lower Darwen, May 2, 1860, aged 61 years, and was interred at Tockholes Chapel. He married Nancy Cocker (page 194), by whom he had the following issue: James, Moses, Mary, Thomas, Daniel, Jane, Elizabeth, Margaret.

JAMES LEIGH, son of John and Nancy, died Jan. 21, 1873, aged 51 years, and was interred at Tockholes Chapel. He married Margaret Nightingale (page 208), by whom he had issue as follows: Jonathan, living at Sidebight Farm, Rishton; Ann, in America; Jane, m. Thomas Stephenson, Blackburn; Rebecca, m. George Whitehead, Walton-le-Dale; Margrret, m. Henry Baron, Pickering Fold, near Darwen.

MOSES LEIGH, second son of John and Nancy, lived at Withnell; died July 28, 1877, aged 53 years; interred at Tockholes Chapel. He married Jane Wignall, by whom he had the following children: John, at Withnell, m. Nancy Jane Gregson (page 197), issue; Hannah, at Brinscall, m. John T. Gregson, no issue; Mark; Joseph; Robert; Daniel; Nathan; Mary, died an infant.

MARY LEIGH, daughter of John and Nancy, living at Ivy Cottage, near the Infirmary, Blackburn. She married (1) James Hindle, by whom she has one son, James; (2) Robert Smalley, no issue.

THOMAS LEIGH, third son of John and Nancy, lives at Ramsgreave Hall Farm, Blackburn. He married Nancy Nightingale (page 205), and had by her issue as follows: George, living at Ramsgreave, m. Mary Jane Smith (page 213), issue; Ann, living at Marsh Terrace, Darwen, m. James Worsley (page 216); Esther; Rachel; James; Moses; Daniel; Edward; Jane; John; Thomas; Alfred.

DANIEL LEIGH, fourth son of John and Nancy, lived at Broughton, near Preston, and died July 5, 1884, aged 52 years, being interred at Tockholes Chapel. He married Alice Croft, of Hollinshead Hall, and had issue as follows: Hannah Jane, m. Thomas Texton, Fishergate, Preston; John; Margaret Alice; Mary; Elizabeth, d. Aug. 25, 1884, aged 18 years, interred at Tockholes Chapel; Eliza; Louisa; Edith; George.

JANE LEIGH, daughter of John and Nancy, lives at Rishton. She married Thomas Mulinton Knowles; no issue.

ELIZABETH LEIGH, daughter of John and Nancy, lives at Brook Farm, Ramsgreave. She married Edward Shorrocks, and has issue—Ann (m. John Butterfield, Rishton), Jane, Mary Ellen, Sarah Alice, John Edward, Daniel, Grace, James William.

MARGARET LEIGH, daughter of John and Nancy, recently gone to New Zealand. She married Joshua Cocker, by whom she has several children.

THOMAS LEIGH, fourth son of James and Betty, was accidentally shot at Pickering Fold, Tockholes. His daughter Betty married—Marsden, and went to reside at Belmont.

THOMAS LEIGH, probably cousin of Thomas Leigh just named, was interred at Tockholes Chapel, his tombstone having only the name upon it. He married Isabella — (interred at Tockholes Chapel, Feb. 21, 1852, aged 74 years), by whom he had issue—Thomas; Joseph, born 1806; Jenny, b. March 16, 1808, d. May 23, 1851, m. Moses Leigh (page 199); Matthew, b. April 23, 1813, d. July, 1855, m. Susannah Leigh (page 198).

THOMAS LEIGH, son of Thomas and Isabella, was born February 18, 1803, and died July 11, 1856. He married Nancy Leigh (page 199), and had issue as follows:—Ruth, m. William Wilson, of Ewood; James, b. Oct. 29, 1829, d. Aug. 6, 1873, m. Esther Nightingale (p. 205), having issue—Jane (deceased), Lawrence (at Mill Hill), Alice (m. John Woods), Nancy (m. John Abram), Edward, Alfred, James; Leah, b. Aug. 22, 1831, d. Feby. 23, 1832; Elizabeth, b. June 13, 1833, d. Dec. 10, 1883, not married; George, b. Nov. 24, 1835, d. unmarried; Richard, b. July 30, 1837, d. June 2, 1871, m. Ann Cowell, by whom he had a son, Thomas, now in Blackburn; Alice, living in Charnley-street, Livesey, m. Robert Dearden; Joseph, b. April 26, 1842, d. Jan. 5, 1843; Mary, twin with Joseph, living at Spring Bank Terrace, Livesey, m. Thomas Pomfret—no issue; Thomas, b. July 22, 1843, d. Feby. 6, 1861; Alfred, living in Charnley-street, m. Mary Crossley, no issue; Nathan, b. Jan. 13, 1848, d. April 18, 1848; Leah, b. March 24, 1849, d. Jan. 30, 1850.

#### THE NIGHTINGALE FAMILY.

In the parish of Standish is Nightingale House, "the patrimony," says Baines, "of the Nightingales."\* During the

\* *History of Lancashire*, vol. iii., p. 167.

16th and 17th centuries it is quite certain that the Nightingales were numerous in this part of Lancashire. Towards the end of the 17th century an important branch of the family appears in Horwich.

“Thomas Nyhtingale” was overseer of Horwich in 1693, and again in 1729. His son was probably James Nightingale, who farmed the “Old Lord’s” in 1744. By an indenture dated October 14, 1748, the Old Lord’s was leased to James Nightingale, who is described as about fifty years old, for his natural life; and also for the natural lives of his sons, James, aged about eleven years, and Robert, aged about eight years.

James Nightingale, probably the one just named in the lease as eleven years old, also farmed the Old Lord’s, and had amongst others Robert, James, Thomas, whose son Henry resides in Chorley.

ROBERT NIGHTINGALE, just named, was the last of the family to live at the Old Lord’s. He had issue—James; John, d. a bachelor at Adlington; Robert, residing at Blackpool, with his eldest daughter, Sarah, who married — Holden; William; Thomas; Joseph; Mary.

JAMES NIGHTINGALE, son of Robert, just named, resided at Chorley. His children were: Joseph, d. unmarried; John, living at Brown House Farm, Wheelton; James, deceased; Robert, living at Heapey; Margaret; Elizabeth, deceased, m. Henry Nightingale (see above); Mary Ann and Jane, both married.

THOMAS NIGHTINGALE, fifth son of Robert, d. March 28th, 1886, aged 73 years, and was interred at Rivington Church. He had two sons: Robert, architect and surveyor, residing at Southport, office at Bolton; Thomas, living in Bury New Road, Bolton.

JOSEPH NIGHTINGALE, sixth son of Robert, lived at Knowley Farm, Chorley. Children: William, living on Heapey Road, Chorley, no issue; Mary; Lucy, m. — Currey, of Bolton; Eleanor, m. — Piggott, Horwich; Joseph, living in Lytham Road, Blackpool, m. Josephine Rosa Deakin, issue; John lives on Heapey Road, Chorley.

MARY NIGHTINGALE, daughter of Robert, m. the Rev. Mr. Brodbelt, vicar of Bentham, near Carnforth, and had issue: Margaret Alice, living at Great Yarmouth; William, living at Lane House, Arkholme, Kirkby Lonsdale.

Connected at some point, I am persuaded, with this branch are the Tockholes Nightingales. Sometime during the last century came James Nightingale from the Lower Knowe Farm, Rivington, to Hollinshead Hall. In the Burial Register of Chapel Street, Blackburn, under date April 22nd, 1793,

occurs the following : " Old James Nightingale, from Nova Scotia," who, I imagine, would be the same as old James Nightingale, from Rivington. He had issue as follows :—Mattie, Betty, James, Thomas, John, Benjamin.

MATTIE NIGHTINGALE, daughter of old James, from Rivington, married James Brindle (page 191), becoming through him, the mother of the Tockholes Brindles. She was interred at Tockholes Chapel, March 18, 1838, aged 82 years.

BETTY NIGHTINGALE, another daughter, married (1) Robert Leach, (2) James Leigh (page 198), and became the mother of the Tockholes Leighs. She died about 1834, and was interred at Tockholes Chapel.

JAMES NIGHTINGALE, son of old James, from Rivington, farmed at Hollin Bank, Blackburn. He was interred at Chapel Street, Blackburn, June 29, 1828. His wife was Ann, daughter of Nathaniel Hunt of Eccleshill, by whom he had issue : James; John, b. June 21, 1773; Betty; Thomas, b. March 19, 1779; Benjamin, b. Sep. 22, 1781; Rachel.

JAMES NIGHTINGALE, son of James and Ann, farmed the Lower Hollin Bank. He was born April 10, 1771, and accidentally drowned in a pit in one of his fields, being interred at Chapel Street, March 3, 1805. He left one son John, now deceased, who married Nancy Nightingale (page 207).

BETTY NIGHTINGALE, daughter of James and Ann, was born March 4, 1776, and married Henry Howarth, of Blackburn, by whom she had issue : Giles, Robert, John, James, Betty, Nancy, Rachel.

RACHEL NIGHTINGALE, youngest daughter of James and Ann, b. Jan. 9, 1784, d. in 1845. She was married at the Blackburn Parish Church, January 3, 1815, to the Rev. John Crossley, for many years Congregational Minister at Horwich. She had issue by him : James Nightingale, b. 1816, d. June 5, 1819; Sarah, residing in Spring Street, Farnworth—unmarried; Richard; John Harwood, b. Dec. 9, 1820, d. unmarried; James Nightingale, residing at Sheffield; David; Benjamin, b. Nov. 2, 1826, d. March 16, 1828; Joseph Fletcher Wadsworth, b. Sep. 27, 1829, deceased.

RICHARD CROSSLEY, son of John and Rachel, b. Nov. 26, 1818, resides at Bentscliffe House, Accrington. He married Isabella Bisset, and has issue by her—Florence, Edith Bisset, Arthur William.

DAVID CROSSLEY, son of John and Rachel, resides at Farnworth, and is clerk to the Local Board there. He married (1) Hannah, daughter of the Rev. Joseph Dyson formerly Congregational Minister of Farnworth, and had by her Joseph Benjamin; (2) Elizabeth Handley, from York, by whom he had a daughter, Elizabeth; (3) Sarah, daughter of William Hamer, of Little Lever, by whom he has issue—Rachel Nightingale, Clara Beatrice, Mary Louisa, Edith Sarah, Bertha Annie.

THOMAS NIGHTINGALE, second son of old James, from Rivington, lived at Lower Hill, and married a sister of William Pickering, of Tockholes, by whom he had issue as follows: John, James, William, Thomas, Molly, Betty.

JOHN NIGHTINGALE, son of Thomas, of Lower Hill, lived at Shaw Brook, Tockholes, and married Ellen Mayo, by whom he had issue—Nancy, d. unmarried; Thomas (see life, page 171). The children of Thomas Nightingale, son of John, by his wife Jane, are, Ruth, residing at Top o' th' Low, m. William Gregson (page 197); Elizabeth, at Cockeram, m. Thomas Murgatroyd, no issue; Cornelius, at Hollins Grove, m. Margaret Smith, by whom he had two sons, John Thomas and Ephraim; Rebecca, at Blackburn, m. John Holden, issue; Theophilus, at Cockeram, not married; Samuel, went to Africa, where it is to be feared he was slain in the late Zulu wars; Jemima, b. June 12, 1841, d. May 13, 1845; Thomas, b. May 5, 1849, d. Jan. 5, 1853.

JAMES NIGHTINGALE, second son of Thomas, of Lower Hill, lived at Tockholes Fold. He married (1) Alice —; (2) Catherine Worsley (see life, page 180). He died June 22, 1856, aged 84 years, and was interred at Bethesda. His children, all by his wife Alice, were, Thomas, interred at Bethesda, Nov. 3, 1839, aged 41 years, m. Margaret Nightingale (page 205); Betty, d. Nov. 27, 1881, aged 74 years, interred at Bethesda, m. John Nightingale (page 205); Hannah, m. James Turner, and went to Bolton; Mary, m. Thomas Turner, brother to James, interred at Bethesda, Jan. 23, 1840.

WILLIAM NIGHTINGALE, third son of Thomas, of Lower Hill, lived at Lower Wenshead, and was interred at Tockholes Chapel, March 21, 1865, aged 84 years. He married Betty Cocker (page 194), by whom he had issue. Nathan; Joshua; William, interred at Tockholes Chapel, June 7, 1844, aged 25 years; Christopher, living near Blackburn, m. Ann Bolton, issue; John; Betty, m. William Bass, killed by a tram in America about 20 years ago, no issue; Nancy, living near Hollins Grove, m. (1) William Edge, (2) Emanuel Hoghton; Moses, died at Golden Cup, near Darwen, leaving two daughters.

NATHAN NIGHTINGALE, son of William and Betty, lives at Tockholes Fold. He married (1) Peggy Greaves, (2) Ellen Pickup (page 215). His children, all by his wife Peggy, are Moses, living at Bog Height; Elizabeth Ann, at Preston, m. John Seed; Christopher, at Hollins Grove; Nathan, d. Dec. 12, 1882, aged 32 years, m. Martha Snape; William; Daniel.

JOSHUA NIGHTINGALE, son of William and Betty, lived at Coalpit House, Tockholes. He died Oct. 17, 1879, aged 70 years, interred at the old chapel. His wife was Catherine Anderton, by whom he had issue; William; Joshua, at Blackpool; Christopher, at Darwen; Ruth, at Crosslands, Tockholes, m. Wm. Worsley Richardson (page 211); Elizabeth.

JOHN NIGHTINGALE, son of William and Betty, resides at Moor-gate, near Blackburn. He married Ann Hodgson, by whom he has

issue : Charlotte, m. Thomas Savage, living at Audley ; Sarah Jane, m. Henry Clayton, at Audley ; John William, living at Billinge View, Livesey, m. Elizabeth Ann Shaw (page 211), issue ; Nathan, m. — Holden, at King Bridge Street, Livesey.

THOMAS NIGHTINGALE, son of Thomas of Lower Hill, lived behind the Winterhill. He married Mary Smith,\* by whom he had issue : James, William, Betty, John, Jane, Thomas, Isabella, Eli, Joseph.

JAMES NIGHTINGALE, son of Thomas and Mary, died about 1833, aged 26, interred at the old chapel. His wife was Betty Brindle (page 193), by whom he had issue : Mary, m. Moses Nightingale (page 205), interred at Tockholes Chapel, July 7, 1847 ; Nancy, living at 27, Belgrave Road, Darwen, m. Joseph Warburton. The children of Nancy Warburton are as follows : Elizabeth, living in Hacking Street, Darwen, m. Alfred Smith ; Hugh, at Crook Wall Farm, Edgeworth, m. Mary Drinkwater ; Mary, deceased ; Joseph, deceased ; Margaret Alice ; Ellen ; Thomas, living in Buff-street, Darwen, m. Sarah Partington ; Jane ; Rachel.

WILLIAM NIGHTINGALE, second son of Thomas and Mary, died at Tockholes Fold, and was interred at Lower Chapel, Darwen. He married Mary Bury, by whom he had issue : Cornelius, died young ; Enoch, m. Betty Warburton, aunt to Joseph Warburton (see above), by whom he had a son, William Henry, living at Stakes, near Blackburn.

BETTY NIGHTINGALE, daughter of Thomas and Mary, married John Hampson, of Tockholes. No issue.

JOHN NIGHTINGALE, third son of Thomas and Mary, lived at Bolton, and was interred at Astley Bridge Church. He married (1) Ellen Duxbury, (2) Ann Pilkington. His children by his wife Ellen were—Mary, d. June 31, 1871, aged 36 years ; Ellen, m. Abraham Heapey, in America ; Elizabeth, residing in Rabey-street, Bolton ; John ; Alfred.

JANE NIGHTINGALE, daughter of Thomas and Mary, died at Tockholes Fold. She married Thomas Knowles, who formerly taught a school at Tockholes, by whom she had a son, Thomas, now at Ewood, near Blackburn.

THOMAS NIGHTINGALE, fourth son of Thomas and Mary, died at Skrike Row, Bolton, and was interred at Bethesda Chapel, May 3, 1853. He married Rachel Nightingale (page 207), by whom he had issue : Joseph, died young ; William, died about 1859 ; Thomas, died when about 21 years of age ; James, at Blackburn Road, Bolton, m. Harriet Pilling—issue : Nathan, at Pendleton ; Mary, at St. James's Road, Blackburn, m. Daniel Sumner—no issue (page 215) ; Nancy, at Preston, m. George Steward—issue : Elizabeth, residing in Ribbleson Lane, Preston, m. Wm. Nightingale (page 207).

\* She was cousin to Matthew Leigh (page 200), whose mother's name was Isabella, which will account for the presence of the name in this branch of the Nightingale pedigree.

ISABELLA NIGHTINGALE, daughter of Thomas and Mary, died Dec. 1, 1877, aged 66 years, interred at Astley Bridge Church. She married Thomas Whittle Hopwood, and had issue : Thomas, d. 1883, aged 41 years ; Mary, residing in Blackburn Road, Bolton, m. William Philipson ; Sophia, d. Dec. 9, 1880, aged 31 years, interred at St. Ann's, Turton.

ELI NIGHTINGALE, son of Thomas and Mary, was interred at Belgrave Chapel, Darwen. He married Catherine Aspin, having by her Thomas, George, Eli, Elizabeth.

JOSEPH NIGHTINGALE, youngest son of Thomas and Mary Nightingale, went away unmarried.

MOLLY NIGHTINGALE, daughter of Thomas of Lower Hill, lived for some time at Brookfield, Tockholes. Her daughter Betty went to Bolton.

BETTY NIGHTINGALE, daughter also of Thomas of Lower Hill, lived at Walton-le-Dale, and married Hugh Woods. She had issue by him Hugh, deceased ; Thomas, deceased ; William. William had two daughters, one of whom married — Aspin at Bamber Bridge ; the other married Andrew Bury, Darwen.

JOHN NIGHTINGALE, third son of old James, from Rivington, died at Lyon's Den, on Darwen Moor. He married Rachel Leigh, by whom he had issue : James, William, John, Thomas, Benjamin.

JAMES NIGHTINGALE, son of John and Rachel, died at Weasel, Aug. 5, 1841, aged 71 years, and was interred at Bethesda. By his wife Nancy he had issue as follows : James ; John ; Moses ; Elias ; Betty, m. Thomas Nightingale (page 203) ; Margaret, m. Thomas Nightingale, her sister's husband, d. Dec. 26, 1878, aged 63 years, interred at Dukinfield Cemetery ; Rachel, d. unmarried at Ashton ; William.

JAMES NIGHTINGALE, son of James of Weasel, was born Oct. 17, 1805, and died about 1836. He lived at Higher Dean Farm, Tockholes, and married Jane Nightingale (page 208), by whom he had issue : Nancy, d. Oct. 21, 1883, aged 51 years, interred at Tockholes Chapel, m. Thomas Leigh (page 199) ; Esther, residing at Mill Hill, m. James Leigh (page 200).

JOHN NIGHTINGALE, son of James of Weasel, lived at the Height Farm, Tockholes. He was born Dec. 28, 1807, died Feb. 21, 1876, and was interred at Bethesda. He married Betty Nightingale (page 203), by whom he had issue : James, d. Aug. 1, 1863, aged 33 years, no issue ; Thomas, d. Nov. 9, 1852, aged 19 years ; John, d. March 21, 1874, aged 38 years, having a son living in Duckworth-street, Darwen ; Nathan, d. April 30, 1851, aged 9 years ; Alice, living at Height Farm, m. Thomas Marsden, issue ; Mary Elizabeth, d. May 2, 1851, aged 3 years ; Nancy, d. May 1, 1851, aged 6 years.

MOSES NIGHTINGALE, son of James of Weasel, lived at Ashton. He married (1) Mary Nightingale (page 204), by whom he had James, Joseph, Nancy, Lizzie ; (2) Jane Leigh (page 198), having by her Alice Ann, Hannah, John.

ELIAS NIGHTINGALE, son of James of Weasel, lived at Darwen. He died Jan. 24, 1881, aged 72 years; interred at Darwen Cemetery. He married (1) Sarah Jepson, (2) Mary Bury. He had issue by his wife, Sarah, as follows: Nancy, died young; John, residing at Franklin-street, Darwen, m. Elizabeth Turner, issue; William, living at Rock Villa, Darwen, m. (1) Mary Jane Shorrocks, (2) Eleanor Bury; James, died young; Sarah, living in Cemetery Road, Darwen, m. Henry Calvert Kay, issue.

WILLIAM NIGHTINGALE, son of James, of Weasel, lived in Darwen, and was interred at Belgrave. His son Joseph died in 1885, having married Susannah Riley, by whom he had issue: William Henry, John, Nathan, Sarah.

WILLIAM NIGHTINGALE, son of John and Rachel, died at Sunnyhurst Wood, and was interred at Tockholes Chapel, Aug. 4, 1842, aged 68 years. He married Nancy Grime, by whom he had issue as follows: Rachel (died young), Jeremiah, John, William, Thomas, James, Henry, Nancy, Benjamin, Moses, Rachel.

JEREMIAH NIGHTINGALE, son of William and Nancy, b. in 1797, d. in 1845, was interred at Edgeworth Congregational Chapel. He married Ellen Sumner (page 214), by whom he had issue as follows: Levi, Reuben, William, Ellen, Ephraim, John, Nancy. Levi, d. June 12, 1884, aged 61 years, interred at Edgeworth; m. (1) Sarah West, (2) Ann Holt, (3) Susannah Mc Manners, (4) Sarah Bibby; having issue by his first wife—Jeremiah, died young; Benjamin, living at Halliwell, m. Abigail Pendlebury, issue; Ellen, living in Halliwell Road, Bolton, m. Henry Scholes—issue; Margaret, Halliwell Road, m. Jonathan Longworth, issue. Reuben, b. 1825, d. 1856, m. Ellen Schofield, of Shuttleworth, by whom he had a son, Robert, living at Haslingden. William met with an accident in a coalmine at St. Helens, to which he succumbed in about nine days, dying about 1859, aged 29 years, m. Mary Beaton, by whom he had five children. Ellen, living at Blackford Bridge, m. Thomas Schofield, by whom she has issue Alice, Walter, Francis, Albert, Levi (deceased), Eleanor. Ephraim, b. 1832, d. at Eagley, 1870, interred at Walmsley Church, m. Margaret Marsden, by whom he had a daughter, Agnes, married, and residing in Halliwell Road. John, b. 1836, d. 1874, interred at All Saints' Church, Elton, m. Margaret Alice Hilton, by whom he had Mary Ellen, Nancy, Selina, Levi, Elijah, all residing at Elton. Nancy, d. Aug. 8, 1884, aged 44 years, and was interred at Bradshaw Church, m. John Lomax; no issue.

JOHN NIGHTINGALE, son of William and Nancy, died at Shuttleworth, near Ramsbottom, July 25, 1875, aged 73 years, and was interred at Park Chapel there. He married Jane Halliwell (d. Feb. 14, 1879, aged 73 years), and had issue by her as follows: Nancy, living in Hall Lane, Moses Gate, m. — Nuttall; Lawrence, at Bury; James, at Bury; John, at Radcliffe; Thomas, at Bank Lane, Ramsbottom; Jeremiah, at Ramsbottom; Benjamin, at Ramsbottom.

WILLIAM NIGHTINGALE, son of William and Nancy, m. Betty Brindle (p. 192), and had issue, John and William. John d. at Ashton-

under-Lyne, August 21, 1885, aged 55 years, m. Mary Bulcock, of Tockholes, by whom he had issue: William, Elizabeth, Margaret, William, son of John, m. Ann Adams, of Ashton; Elizabeth, m. William Wild, and died October 13, 1883, aged 28 years; Margaret, m. sister's husband, William Wild. William Nightingale, the second son of William and Betty, residing at Moses Gate, m. Alice Hampson, of Tockholes, by whom he has issue: William Henry, Elizabeth Alice, John Hampson. William Henry, William's son, schoolmaster of Francis-street School, Farnworth, married Alexa G. Paterson.

THOMAS NIGHTINGALE, son of William and Nancy, was interred at Tockholes Chapel, March 31, 1851, aged 41 years. He married Betty Brindle, his brother's widow (see above), by whom he had no surviving children.

JAMES NIGHTINGALE, son of William and Nancy, resides at Elswick with his daughter. He married Nancy Brindle (page 192), by whom he had issue: Nancy, m. Rev. John Robinson (see life, page 153), no issue. Agnes resides at Brandy House Brow, Blackburn, m. Robert Whipp, of Tockholes; no issue.

HENRY NIGHTINGALE, son of William and Nancy, d. April 1, 1881, at Darwen. He had several children, who are now living in Darwen.

NANCY NIGHTINGALE, daughter of William and Nancy, living in Darwen. She married (1) Holden, (2) Fish, (3) John Nightingale (page 202). Her children, all by Fish, are William, Betty, Shepherd, Ralph, Rachel, Nancy, George, Alice, most of whom are married and living in Darwen.

BENJAMIN NIGHTINGALE, son of William and Nancy, was interred at Tockholes Chapel, Jan. 26, 1865, aged 45 years. He married Agnes Brindle (page 192), by whom he had issue—William, living at Preston, m. Elizabeth Nightingale (page 204), issue; Deborah, interred at Tockholes Chapel, Feb. 12, 1859, aged 15 years; James, living at Withnell, m. Elizabeth Brindle (page 191), issue; Benjamin, living at Farnworth, the author of this little work, m. Annie Sumner (page 215)—issue.

MOSES NIGHTINGALE, son of William and Nancy, lived at Withnell, interred at Tockholes Chapel, Oct. 19, 1864, aged 39 years. He married (1) Mary Brindle (page 192), by whom he had issue—Sarah, James, William. His second wife was Jane Crook, by whom also he had several children.

RACHEL NIGHTINGALE, daughter of William and Nancy, interred at Bethesda, May 16, 1852, aged 37 years. She married Thomas Nightingale (page 204).

JOHN NIGHTINGALE, third son of John and Rachel, lived at Windmill, near Blackburn; married but had no children.

THOMAS NIGHTINGALE, fourth son of John and Rachel, farmed for a considerable time at Audley, died at Pickering Fold, Lower Darwen,

March 16, 1858, aged 78 years. He married (1) Betty Livesey, by whom he had issue, but all died young; (2) Esther Cocker (page 194), by whom he had John, Moses, Jane, Rachel, Esther; (3) Ann Jepson, of Darwen, by whom he had Margaret, m. James Leigh (page 199). John m. a daughter of Rev. T. Whiteley, whose daughter, Ruth, lives at Brandy House Brow. Moses m. Ellen Derbyshire, by whom he has four sons and six daughters, the eldest of whom, Thomas, m. Esther Cocker (page 195). Jane d. July 19, 1866, aged 60, m. (1) James Nightingale (page 205); (2) Lawrence Fowler, of Ollerton Fold. Rachel m. Lot Cocker (page 194). Esther (deceased) m. James Hargreaves.

BENJAMIN NIGHTINGALE, youngest son of John and Rachel (see his life, page 174). He married (1) Nancy Gregson (page 196), by whom he had issue: John, deceased; Lydia, deceased; Edward, living at Cateton-street, Bury; Rachel, at Oldham, m. — Sowden; Selina, deceased; Elizabeth, deceased; Benjamin, deceased. By his second wife, Nancy Grime, he had issue—Thomas, James, Lydia, Joseph (deceased), Elizabeth, Ellen (deceased), living chiefly about Ramsbottom.

BENJAMIN NIGHTINGALE, youngest son of old James, from Rivington, lived for some time at Weasel, and was leader of the Methodist society there. He died at Hollinshead Hall in the year 1809, and was interred at Bethesda. His wife was Priscilla Crossley, from Hoghton (interred at Bethesda Oct. 14, 1853, aged 80 years), by whom he had issue as follows. Benjamin, John, Thomas, Robert.

BENJAMIN NIGHTINGALE, son of Benjamin and Priscilla, married (1) Ann Webster, (2) Mary Reid, (3) Ann Johnson. Ann Webster died May 14, 1835, aged 27 years, by whom alone had he surviving issue, viz., Jonathan Webster, living at Heaton Moor, m. Hannah Wilmot—issue; Robert, living in Devon Street, Darwen, not married.

JOHN NIGHTINGALE, son of Benjamin and Priscilla, b. Feb. 3, 1798, d. Jan 4, 1881. He married Ellen Ainsworth, by whom he had issue: Benjamin, living at Rydal Mount, Blackburn, whose son Joseph lives at Hollin Bank; Joseph, in Blackburn; Elizabeth, deceased; James, d. June 30, 1885, several of whose children live at Audley; Ellen, m. Livesey Hindle, lives at Accrington; John in America; Thomas; Robert, at Cromwell Terrace, Blackburn, having several children.

THOMAS NIGHTINGALE, son of Benjamin and Priscilla, born May 2, 1807, lives at Hawkshaw Lane, near Ramsbottom. He married Isabella Ainsworth, by whom he had issue as follows: John, at Bury, m. Mary Buckley; Priscilla, at Hawkshaw Lane, m. — Brooks; Thomas Ainsworth, at Darwen, m. Alice Isherwood; James Ainsworth, Hawkshaw Lane; William Henry, living at Ainsworth, m. Alice Buckley; Samuel, at Darwen, m. Isabella Knowles; several others deceased.

ROBERT NIGHTINGALE, son of Benjamin and Priscilla. He had Benjamin, who died young; Priscilla, m. — Webster, now living at Lane Ends, Blackburn—no issue.

### THE REDMAYNE FAMILY.

This family is of much later importation than the others, and it is again from Rivington that they come to Tockholes.

LEONARD REDMAYNE, about the year 1777, came from Lancaster to be minister of the Lee Congregational Chapel, Horwich. After labouring here for 45 years he resigned, and died May 26, 1829, aged 82 years, being interred in the chapel yard at Horwich. He married Hannah Peacock, from Cockermouth, in Cumberland. She belonged to a Quaker family, one of whom was amongst the first to import cotton into England. He had by her issue as follows: Samuel Peacock, John, Isaac, Joseph, Bella, Rachel.

SAMUEL PEACOCK REDMAYNE, son of Leonard and Hannah, was for many years a grocer in Preston. He was twice married, but left no issue.

JOHN PEACOCK REDMAYNE, son of Leonard and Hannah, resided in Tockholes for some time, and was a member of the church, but went to Preston in 1840. He married (1) — Brownlow, of Horwich, by whom he had Thomas, lost at sea when young; Richard Brownlow; John, m. — Leigh, of Blackburn, by whom he has two daughters, living at Broughton, near Manchester. John P. Redmayne's second wife was Eliza Cocker (page 194), by whom he had issue—Samuel, at Salnesbury, near Preston; Thomas, at Fishwick, Preston; Hannah, died unmarried; Sarah, m. Jardine Carruthers, iron-monger, Carlisle.

RICHARD BROWNLOW REDMAYNE, son of John, just named, was transferred from Belgrave Congregational Church, Darwen, to Tockholes Church, July 6th, 1845. He married Mary Cocker (page 194), by whom he had issue—Ephraim Brownlow, cotton manufacturer in Preston, but residing in Southport; Seymour, died when young; Leonard, in Blackburn, waste dealer; Francis, m. — Corbridge, of Blackburn; Eunice, in Blackburn. He and his brother John built in Tockholes what was generally called "Redmayne's Mill," which employed a considerable number of workpeople. He died June 6th, 1853, aged 42 years.

ISAAC REDMAYNE, third son of Leonard and Hannah, died in Australia, without issue.

JOSEPH REDMAYNE, youngest son of Leonard and Hannah, was a Congregational minister at Rillington (see page 122), Bishop Auckland, and after retiring from the ministry went to reside at Hazel Grove, near Stockport, where he died in 1866. He married Mary Turner, of Horwich, by whom he had ten children, eight of whom survived him: Robert Turner, resides in Preston, unmarried; Leonard, resided in Manchester, m. Maria Buchan; John, was for some time a chemist and druggist, but is now retired and living at New Brighton; Samuel, a wholesale clothier at Wigton, Carlisle, &c., m. a daughter of the Rev. Wm. Brewis, Independent minister, of Penrith; three daughters live near Stockport and one is in Australia.

BELLA REDMAYNE, daughter of Leonard and Hannah, married and left a daughter, now the wife of Lawson, hosier, Preston.

RACHEL REDMAYNE, also daughter of Leonard and Hannah, married — Edmondson, whose daughter married — Kenrick, of Wynne Hall, Ruabon.

#### THE RICHARDSON FAMILY.

I have not been able to find whence this family migrated to Tockholes, but I suspect they came from Cheshire. They appear in Tockholes in the first half of last century.

Adam Richardson was a trustee of the chapel in 1735. His children were Walmsley, Ralph, Adam, Alice, Ann.

RALPH RICHARDSON, second son of old Adam just named, m. Susannah —, by whom he had issue. He built Silk Hall, as previously stated.

ADAM RICHARDSON, third son of old Adam, has been already named as owning a carding engine at Shaw Brook. He married Mary Marsden, and had amongst others Lucy, who afterwards became wife of John Richardson, and was interred at Tockholes Chapel, February 20, 1854, aged 76 years.

WALMSLEY RICHARDSON, eldest son of old Adam, married Lydia, daughter of Ralph Walmsley, of The Hill, Tockholes. He had issue—Ralph, Jane, Ann. Jane, daughter of Walmsley Richardson, married James Towers, son of the Rev. James Towers, and deacon of the church at Tockholes.

RALPH RICHARDSON, son of Walmsley and Lydia, d. April 30, 1819, aged 65 years, and was interred at Bethesda. His wife, Peggy, died October 18, 1822, aged 67 years. By her he had issue—Walmsley, John, Lydia. Walmsley went to Preston. Lydia, d. Dec. 11, 1859, aged 61 years, and was interred at Bethesda. She married James Riding, who died Oct. 22, 1867, aged 69 years.

JOHN RICHARDSON, son of Ralph and Peggy, lived at Crowtrees. He died Oct. 30, 1854, aged 76 years, and was interred at Tockholes Chapel. His wife was Lucy Richardson (see above), by whom he had issue—Adam, d. Sep. 10, 1856, aged 49 years, married, but no issue; Ralph; John, m. Margaret Leigh (page 198), by whom he had John and Lydia, both in America; Jane, deceased, m. William Chambers, Lower Darwen; Peggy, m. Thomas Kershaw (page 197); Betty, m. John Morris, Ashton-under-Lyne—issue; Mary, m. Moses Aspden (page 191), died June 22, 1867, and was interred at Darwen Cemetery; Lydia, b. June 27, 1805, d. Sep. 4, 1869, m. Moses Leigh (page 199); Hannah, d. June 9, 1842, aged 25 years.

RALPH RICHARDSON, son of John and Lucy, resides at Crowtrees with his daughter. He married Mary Worsley (page 216), by whom

he had issue—Hannah, died unmarried; Lydia, at Mill Hill, m. James Fielden—issue; Catherine, at Crowtrees, m. John Whipp—issue; Wm. Worsley, at Crosslands, Tockholes, m. Ruth Nightingale (page 203)—issue.

#### THE SHAW FAMILY.

In the first deed of the chapel, dated 1716, the witnesses are William and Joseph Shawe. It is probable that one of these was father to the three brothers, Solomon, Robert, Adam, all of whom went into the army. Robert died near Jerusalem, leaving by his wife Betty a son William. This William appears as one of the pewholders in 1779. He married Betty Bradley, and lived for some time with a daughter in Manchester, being a member of Mr. Roby's Church. He died there about 1810, aged 67 years. His son Roger, born in 1766, married Betty Sharples, and had issue by her, William, Roger, Joseph, Mary.

WILLIAM SHAW, son of Roger and Betty, lives at Withnell. He was born in 1803, and has been a member of Tockholes Independent Church since March, 1844. He married Jane Marsden, and had issue by her: Margaret at Withnell, m. T. Baxenden; Zacharias, b. 1825, deceased; Elizabeth, b. 1830, deceased; Evan, at Livesey m. (1) Catherine Sumner (page 215), by whom he had issue—Elizabeth Ann, Esther, William, Albert; (2) Harriet Holden; Mary, b. 1834, deceased; Agnes, b. 1835, deceased; Jane, at Withnell, not married; William, b. Jan. 4, 1844, deceased; Samuel, at Withnell.

ROGER SHAW, son of Roger and Betty, married Catherine Copestake, of Nottingham. He entered the Horse Guards, London, and was not afterwards heard of.

JOSEPH SHAW, son of Roger and Betty, was admitted a member of Tockholes Independent Church in 1849. He married Agnes Gregory, by whom he had issue: Enoch, Thomas, Elizabeth, Mary Ann, William, Agnes, Enoch, Joseph, all of whom are dead except Elizabeth, at Mill Hill, who married Wm. Eccles; and Mary Ann, not married.

MARY SHAW, daughter of Roger and Betty; no information.

#### THE SMITH FAMILY.

There was a John Smith, pewholder of Tockholes Chapel, in 1779, and farmer at Garstangs in 1791. In the same year Agnes Smith farmed Hollinshead Hall, and in 1804 Thomas Smith had a cottage at Wellhead, Tockholes. I

cannot say what these were related to each other, or how related to the following : Joseph, John, William, Jeremiah, Timothy, all brothers, and a sister Ellen.

JOSEPH SMITH lived at Roddlesworth ; was interred at Tockholes Chapel, Jan. 2, 1845, aged 74 years. He married (1) Ellen Blackburn, of Withnell ; (2) Peggy Marsden. Peggy was interred at Tockholes Chapel, Nov. 2, 1837, aged 47 years. He had issue by his wife Ellen : Ann ; Richard, lived at Cliff Fold, Withnell, m. Mary Turner ; John ; Thomas, m. Betty Edge, by whom he had several children living in Blackburn ; Martha, m. Wm. Marsden—issue. Joseph Smith's children by his second wife, Peggy, were : Joseph, accidentally killed at Hoghton Tower Delph, and family went to reside at Preston ; Ellen, Nancy, Esther.

ANN SMITH, daughter of Joseph and Ellen, married James Kilner, of Withnell. She died in 1842, aged 44 years, and was interred at Bolton Parish Church. She had issue : Ellen, d. young ; Jane, living in Farnworth, m. John Taylor—issue ; John, m. (1) Ann Smalley, (2) Margaret Hamer, in America ; Ellen, d. young ; Mary Ann, at Heaton, near Bolton, m. Thomas Hamer—issue ; Joseph, deceased, family residing near Bolton ; Richard ; William, went to Australia ; Martha, m., but no surviving children.

JOHN SMITH, son of Joseph and Ellen, lived for many years at Piccadilly, near Tockholes ; d. Dec. 31, 1877, aged 72 years. He married Ellen Dewhurst, by whom he had issue : Joseph (deceased), m. Hannah Walsh—issue ; Richard, at Golden Cup, m. Grace Ellen Rostron, (2) Agnes Marsden ; Hannah, living in Bolton Road, Darwen, m. Mark Ward ; Thomas, living near Tockholes Church, m. Jane Jackson—issue.

JOHN SMITH, brother to Joseph, of Roddlesworth. A daughter, Mary, married Edward Gregson (page 196).

WILLIAM SMITH, a third brother, was interred at Tockholes Chapel, Jan. 2, 1850. He had several children, one of whom married Thomas Hutchinson, residing at Tockholes. The daughter of another one married Cornelius Nightingale (page 203).

TIMOTHY SMITH, another brother, whose daughter, Ann, b. July 13, 1817, d. Mar. 19, 1875, m. Benjamin Worsley (page 216).

JEREMIAH SMITH, also a brother, lived at Red Lee ; b. in 1784, d. Sep. 10, 1870, and was interred at Tockholes Chapel. He married Sarah Worsley (page 215), by whom he had issue : John ; Joseph, deceased, not married ; James ; William ; (Thomas, Nancy, Jeremiah, Eli, all died young) ; Jabez ; Sarah and Isaac, unmarried, and residing at Red Lee.

JOHN SMITH, son of Jeremiah and Sarah, b. 1807, d. June 6, 1873, was interred at Darwen Cemetery. He married Betty Briggs, having by her Thomas, died unmarried ; Sarah Ann, living in Lytham Road, Blackpool.

JAMES SMITH, son of Jeremiah and Sarah, lived at Cliff Fold, b. Sept. 9, 1809, d. June 1, 1872, was interred at Tockholes Chapel. He married Mary Dewhurst, by whom he had issue: Sarah, living at Garstangs, m. George Yates; Nancy (deceased), m. William Croft—issue: Joseph, m. Mary Sumner (page 215)—issue; Elizabeth (deceased), m. George Yates, whom Sarah afterwards married; Jeremiah, d. Nov. 3, 1842, aged 1 year; Alice, m. George Croft, brother to William, living at Sheephouse, Withnell; Margaret, not married; Mary, d. Aug. 17, 1852, aged 3 years; James, d. July 18, 1852, infant; Eli, m. Dinah Moss; Mary Jane, m. George Leigh (page 199); Ellen, d. April 18, 1860, infant.

WILLIAM SMITH, son of Jeremiah and Sarah, lived for some time at Crowtrees. He was born June 11, 1812, died Nov. 24, 1870, interred at Tockholes Chapel. He married Lydia Edge, by whom he had issue: Sarah, living at Wenshead, m. James Worsley (page 216); Mary, deceased, m. Edward Fowler, of Withnell; Nancy, not married; Eli, living at Feniscowles, m. — Haslam; Lydia, m. Edward Gregson (page 197); Jane, married; Hannah; Alice, married; Lucy, b. Feb. 12, 1853, d. March 6, 1853; John William, b. April 16, 1858, d. Nov. 14, 1869; William.

JABEZ SMITH, son of Jeremiah and Sarah, lives at Pickering Fold, Tockholes. He married Mary Jepson, by whom he has one son, Samuel, not married.

ELLEN SMITH, sister to Jeremiah, of Red Lee, was interred at Tockholes Chapel, Jan. 2, 1848, aged 69 years. She married Robert Leaver, for many years deacon of the church, who died Dec. 10, 1839, aged 65 years. She had issue by him: John, m. — Jepson, having by her John, deceased, without issue, and Betsy, in New Zealand; William, died unmarried; Sarah, m. Alexander Emmett—no descendants; Robert, married, but no issue; Thomas, m. Mary Clayton, by whom he had John, Robert, Ellen; Ellen m. Thomas Leach, by whom she had two sons and one daughter; Alice and Jonathan, d. unmarried; Joseph; Betsy, m. Abram Cocker (page 194), and was drowned in going to America.

JOSEPH LEAVER, son of Robert and Ellen, resides near Blackburn Park, and is Registrar of Marriages. He married (1) Jane Fish, (2) Janet Pearson. His children are: Betsy Jane, Eleanor, Harriet, Margaret Emily.

#### THE SUMNER FAMILY.

Leyland, and the district round about Preston, have for at least five centuries been the home of the Sumner family. The Guild Rolls of Preston contain the names of many members of this family. It was from Leyland that the Summers migrated to Withnell and Tockholes.

DANIEL SUMNER, farmer at Leyland, had amongst others Daniel, Thomas, and William. Of Daniel I have no knowledge; Thomas was interred at Tockholes Chapel, June 15, 1854, aged 76 years, a descendant of whom, Thomas, now resides in Darwen.

WILLIAM SUMNER, son of Daniel, of Leyland, lived in his own house at Sheephouse, Withnell. He was a member of Tockholes Independent Church; died Jan. 25, 1851, aged 78 years: interred at Leyland Church. He married Esther Woods (b. Sep. 24, 1773, d. Nov. 19, 1843), and by her had issue—Jane, Mary, Ellen, Ann, Alice, Esther, William, Ephraim.

JANE SUMNER, daughter of William and Esther, was born Jan. 22, 1798. She married Ralph Walsh, by whom she had issue—Daniel, now living at Brinscall; and Esther, went to America; some others deceased.

MARY SUMNER, daughter of William and Esther, b. Oct. 22, 1799, died May 31, 1881, and was interred at Chorley Cemetery. She married Simon Leach, and had by him issue as follows: Reuben (died young), Ann, Esther, William, Simon, Mary, Jane, Ellen, James, Alice (died young), John. Ann lives at Oswaldtwistle; m. (1) John Bury, (2) Enoch Brooks; issue. Esther lived at Preston; d. Jan. 31, 1885, aged 56 years; interred at Preston Cemetery. She married Henry Whittaker, by whom she had issue. William lives at Morris Green, Daubhill, Bolton. He married (1) Ann Greenbank, (2) Hannah Isherwood, having issue, all by his first wife—Mary (deceased), Sarah Jane, Esther (deceased), Ellen. Simon lives at Chorley; married (1) Esther Halliday, (2) Elizabeth Heald, having issue—Richard, Mary Jane, Ellen, William, Joseph, James, Florence, Annie, Louisa, Esther. Mary lived at Middle Hulton; d. Aug. 14, 1884, aged 51 years. She married Thomas Melody (page 215), by whom she had issue. Jane, living at Chorley, m. James Greenbank—issue. Ellen, living at Chorley, m. John Stewart—no issue. James, at Holmes View, Carbrook, Sheffield, m. Mary Wilcock, by whom he has issue. John resides at Coppa House, Padeswood, Flintshire. He married Lydia Brindle, and has issue—Henry, John, William Sumner, Henrietta, Augustus, Mary Sumner. He is named in connection with the building of the new chapel.

ELLEN SUMNER, daughter of William and Esther, b. June 7, 1802, d. in 1841, and was interred at Edgeworth Congregational Church. She married Jeremiah Nightingale (page 206).

ANN SUMNER, daughter of William and Esther, was born May 17, 1804, and married William Anderton, by whom she had Thomas and John, now in America.

ALICE SUMNER, daughter of William and Esther, b. March 10, 1806, died in 1885. She married John Dewhurst, by whom she had issue: Jacob, Ezra, Alice, Mary—all living in Darwen.

ESTHER SUMNER, daughter of William and Esther, was born Sept. 1, 1808, and lives at Cowling, near Chorley. She married James Melody, and had issue: William, died young; Mary Ann, m

Richard Hodgkinson, at Longworth ; Thomas, m. Mary Leach (page 214) ; John, died young ; Ellen, m. Thomas Miller, Withnell ; Esther, m. James Morris, Withnell ; James, died young ; Alice, m. William Farnworth, Chorley ; Betsy, b. Nov. 29, 1847, d. June 1, 1868 ; Sarah Jane, at Cowling.

WILLIAM SUMNER, son of William and Esther, lived for many years at Sheephouse. He was twin with Esther, died Jan. 28, 1885, and was interred at Leyland. He married (Sep. 9, 1826) Nancy Worsley (see lower). His children are : Esther, living in Darwen, m. John Hargreaves, by whom she has a son William ; Catherine, b. Feb., 1831, d. May 12, 1868, m. Evan Shaw (page 211) ; William, deceased ; Mary, at Tockholes, m. Joseph Smith (page 213) ; John, deceased ; Benjamin, at Darwen, m. Susannah Walsh—issue, James, at Darwen, m. Mary Johnson, no issue ; Alice, at Turton, m. James Whipp, of Tockholes—issue ; Thomas, at Darwen, m. Nancy, daughter of John Walmsley—issue ; Annie, at Farnworth, m. Benjamin Nightingale (page 207) ; Elizabeth Jane, at Darwen, m. David Aspin—issue.

EPHRAIM SUMNER, youngest son of William and Nancy Sumner, b. Oct. 27, 1811, m. (May 31, 1830) Sarah Melody, sister to James (page 214), d. in 1849, aged 38 years, and was interred at Leyland. Children as follows : Ellen, at Tockholes Fold, m. (1) Christopher Riding, (2) James Pickop, (3) Nathan Nightingale (page 203) ; William, at Withnell, m. Betty Edge, by whom he has issue ; Esther (deceased), m. George Warburton ; Nancy, deceased ; Mary, at Withnell, m. John Martin, of Tockholes—issue ; Daniel, at Blackburn, m. Mary Nightingale (page 204) ; Betty, at Witton Stocks, m. — Tiplady ; Sarah, at Oldham.

#### THE WORSLEY FAMILY.

The Worsleys came to Tockholes from Rivington, about the end of last or beginning of the present century. The names of four brothers and a sister are given as follows : Betty, m. John Hart, of Tarlton ; Robert, d. Aug. 1, 1852, aged 81 years, interred at Rivington Church ; William and Roger, about whom I know nothing ; John.

JOHN WORSLEY, just named ; b. in 1758, d. Feb. 16, 1845, m. Nancy Clayton, of Rivington, by whom he had issue as follows : Sarah, b. Sep. 1, 1782, d. June 3, 1841, m. Jeremiah Smith (page 212) ; William ; Lucy, b. Dec. 31, 1786, d. Sep. 29, 1835, not married ; Betty, b. April 8, 1789, d. Dec. 7, 1868, m. Moses Kershaw (page 197) ; James ; Alice, b. Oct. 27, 1796, d. Aug. 30, 1868, m. Moses Cocker (page 194) ; John.

WILLIAM WORSLEY, son of John and Nancy, b. Aug. 22, 1784, d. Jan. 12, 1827. He married Catherine Lee, from Rivington (see life, page 180), and had issue : Nancy, deceased, m. William Sumner

(page 215); Betty, deceased, m. Henry Catterall, of Blackburn, children being Nancy, Alice, Catherine, James, William; Mary, b. Feb. 14, 1816, d. May 11, 1882, m. Ralph Richardson (page 210); Alice, married Ralph Sumner, of Preston; Benjamin; John, b. 1809, d. Oct. 24, 1884, m. Mary Hodgkinson, and had issue—William, James, Thomas, Lucy, John, George, Sarah Catherine, Robert, Mary Ann.

BENJAMIN WORSLEY, son of William and Catherine, farmed at Ryal. He was born Feb. 27, 1812, died July 20, 1872, and was interred at Tockholes Chapel. He married Ann Smith (page 212), by whom he had issue: Margaret, b. Feb. 27, 1844, d. Aug. 27, 1861; Catherine, at Accrington, m. Williamson Lee—no issue; William, at Ryal, not married; John, b. Dec. 19, 1848, d. Dec. 22, 1879; Mary Ann, at Withnell, m. John Croft, of Tockholes—issue; James, at Darwen, grocer, m. Ann Leigh (page 199); Nancy, at Ryal, not married; Thomas, at Accrington, married; Robert (deceased); Benjamin, at Accrington; Alice, at Tockholes, m. William Henry Gregson (page 197).

JAMES WORSLEY, son of John and Nancy, lived for some time at Wenshead Farm and also at Fearnhurst. He was born Aug. 5, 1793, died Sep. 21, 1870; interred at Tockholes Chapel. He married Jane Cocker (page 194), and had by her issue as follows: John, died young; Moses, in Hindle Street, Darwen; John, at Marsh Terrace, Darwen, m. Jane Whipp; Nancy, m. John Jepson; Esther and Lucy, in Hindle Street; Jane, d. May 29, 1858, aged 30 years; William, d. May 9, 1858, aged 28 years; James, b. 1831, d. Jan. 13, 1882, m. Sarah Smith (page 213)—issue; Simeon, d. Aug. 25, 1870, aged 37 years; Margaret, in Hindle Street; Sarah, m. Stephen Earnshaw, Wood Farm, Darwen.

JOHN WORSLEY, son of John and Nancy, lived at Ryal. He was born May 14, 1800, died March 9, 1857, and was interred at Tockholes Chapel. He married Ellen Shorrocks, by whom he had issue: Ann, at Ryal, not married; Alice, d. Oct. 20, 1848, aged 15 years; William, b. 1836, d. Oct. 22, 1882, not married; Sarah, at Darwen, m. Miles Bury, issue; James, at Ryal, not married; Joseph, at Catshaw Farm, Darwen, m. Esther Fish, issue; Jane, at Swan-street, Darwen, m. Shepherd Bentley (page 193); John, d. Oct. 31, 1859, aged 13 years.

## CHAPTER VII.

CONTAINING SUCH THOUGHTS AS ARE PROPER FOR A  
CONCLUSION.

In bringing this little history to a close there are two or three thoughts arising from its perusal which deserve

emphasising a little. For the most part the men about whom we have read, and whom we have seen playing such an important part in Tockholes Nonconformity are no longer amongst us: they have gone the "way of all the earth." *Sic est vita*—we, too, must go, "here have we no continuing city." Such, surely, will have been the thought of every reader as, one by one, he has taken leave of the saintly dead. At any rate, that has been the effect upon the writer's own mind. I do not remember anything to have so vividly impressed me with a sense of my own mortality as the preparation of this little work. In my search through old magazines I have seen the young man fresh from college enter with large hopes upon his first pastorate; then marry, and get ordained; I have seen him in the full tide of life a name and a power in his day and generation; I have seen him become old and infirm, sicken, and die; I have seen the grave close over him for ever; and I have seen other forms and heard other voices until the grave has again opened for these, and they are seen and heard no more. And as I have looked at this picture, so often repeated I have felt anew the force of those words—

Ten thousand to their endless home  
This solemn moment fly;  
And we are to the margin come,  
And we expect to die.

If any such thoughts have been stirred up also within the mind of the reader, this little effort will not have been vain. For if such thoughts are saddening, they are also very wholesome. Then to all who are at present connected with the Church, or who at any time have had association with it, this history appeals to live worthy of their glorious heritage. The "lives of good men" who are gone not only "remind" that we may, but *urge* us to "make our lives sublime." To claim relationship with a Church where have laboured a Harvie, a Scott, a Waldegrave, a Blackburn, a Penkethman, an Abram, and a Bingley is no small honour; but along with the honour comes the responsibility. It is not said that they were perfect, but they were earnest and faithful, serving well their Master and their fellow-men; and they

call upon those who yet remain to do likewise. Born in a dark and trying age, the consequence, indeed, of religious bigotry and intolerance, and afterwards fiercely and persistently assailed by persecution, Tockholes Independency has always proved itself to be sturdy and strong. Let those who are now its guardians think how sacred is their trust, and prove their fitness for it. Now, as much as in any previous age, great principles need to be jealously guarded, truths to be carefully preserved, taught, and lived. If the old coarse methods of persecution have been abandoned, it is not because the forces of evil are any less determined in their opposition to what is right. The doing of right always involves a conflict with wrong. Let him who can in any sense call Tockholes his home, whether now actually residing there or separated from it by many miles, be brave to do right, and so prove himself to be not unworthy of the traditions of his home. Nor should one other thing be forgotten. If the town sends to the country its wealth, its education, and many other valuable things, the country sends back what is infinitely more valuable—*men*. I know not the exact proportion, but I can say a large proportion of the members and workers of the principal Blackburn and Darwen churches were originally Tockholes people. This stream of human life will continue in the future as in the past to pour into the towns. That it may be pure and so exercise a healthy influence upon town life generally is an additional reason why our country churches should be alive to their duty and responsibility. That this old church, which has so well served the cause of Freedom, of Independency, and of Evangelical Christianity deserves the honour and respect of all who value these things no one will doubt: I therefore ask my readers to join me in the earnest prayer and wish that in the third century of its existence its life may be even more vigorous, beautiful, and pure than at any previous period, that so it may continue to be a faithful witness-bearer to truth in every form.

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